The Churchman.

REV. W[ILL]IAM WALTON, A. M., EDITOR. | "The Church of the Living God, the Pillar and Ground of the Truth." | VOLUME XXI. NO. 1.—WHOLE NUMBER 104[1]

PUBL[IS]HED FOR THE PROPRIETOR, | NEW-YORK, SATURDAY, MARCH 1, 1851. | AT NO. 12 JOHN-STREET.

1102

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH, . 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " " "
On Fridays, evening Prayer, with Lecture at, 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 4 "

Calendar for March.

2. Quinquagesima Sunday.
5. Ash Wednesday—1st day of Lent. Special prayers before the General Thanksgiving. The collect for Ash Wednesday to be used every day in Lent, after the collect for the day.
9. First Sunday in Lent.
12. Ember Day.
14. Ember Day.
15. Ember Day.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
30. Fourth Sunday in Lent.

Poetry.

"He Giveth his Beloved Sleep."

BY BISHOP SPENCER.

I tread the church-yard's path alone,
Unseen to shed the gushing tear;
I read on many a mould'ring stone
Fond records of the good and dear:
My soul is well-nigh faint with fear,
Where doubting Mary went to weep;
And yet what sweet repose is here—
"He giveth his beloved sleep."

The world is but a feverish rest,
To weary pilgrims sometimes given,
When pleasure's cup has lost its zest,
And glory's hard-earned crown is riven.
Here, softer than the dews of even
Fall peaceful on the slumb'ring deep,
Asleep to earth, awake to heaven—
"He giveth his beloved sleep."

Yes, on the grave's hard pillow rise
No cankering cares, no dreams of woe;
On earth we close our aching eyes,
And heavenward all our visions grow.
The airs of Eden round us flow,
And in their balm our slumbers steep.
God calls his chosen home, and so
"He giveth his beloved sleep."

Ah! vainly could the human voice,
In this dull world of sin and folly,
Tell how the sainted dead rejoice
In those high realms where joy is holy—
Where no dim shade of melancholy
Beclouds the rest which angels keep;
Where peace and bliss united wholly
"He giveth his beloved sleep."

If on that brow so fair and young,
Affliction trace an early furrow;
If Hope's too dear delusive tongue
Has broke its promise of to-morrow;
Seek not the world again, to borrow
The deathful print its votaries reap.
Man gives his loved ones pain and sorrow,
God "giveth his beloved sleep,"

—*S. Churchman.*

Selected Matter.

From the Spirit of Missions.

Bishop Boone and the Shin Question.

Continued.

Early in the year 1849, the Board of Managers of the British and Foreign Bible Society took this disputed subject into consideration, and without determining in favor of adopting any Chinese term, "decided against the use of the word Shin for expressing the divine name." This led Dr. Boone and his coadjutor, the Rev. Dr. Bridgman, who, with a large majority of the Protestant Missionaries of China, agree with him in the propriety of using the word Shin, to address a letter to the Secretary of the Society, under date of May, 1850. The design of this communication is to present, with as much brevity as possible, the main points at issue. They endeavor to trace the peculiar difficulty of rendering Elohim and Theos into Chinese" to its cause. This is not to be found in the dissentients themselves, for "the same difficulties were felt many years ago." It is attributable to "something anomalous either in the Chinese polytheism, or their language, or to both causes unitedly." They then quote from Dr. Medhurst's last mentioned pamphlet as follows: "The name used for the chief object of worship, or God by way of eminence, and the name of the whole class of worshipped beings, was *one and the same term among the Greeks;* among the *Chinese*, those two ideas are represented by *different terms, which constitutes the difficulty*." In this statement the writers of the letter fully concur; while they maintain, at the same time, that "Shin is, without a doubt, the appellative name by which the Chinese call all the Gods, (*the highest* BEING *included*,) whom they worship." That they have not employed this word, by way of distinction, "to designate their chief God, is the cause of the embarrassment we labor under. To get relief, one party flies to the various *titles of the chief God*, while the other party clings *to the general name of the objects of worship*."

Among other objections to the use of Shang-te, one is urged, which they declare to be to them, with their present information, "insuperable." "It is the *distinctive* designation of a false God." In connection with this remark, I cannot forbear to introduce a striking illustration of the danger likely to arise in numerous cases by employing this term to designate the most high God the Jehovah of the Bible. In a manuscript letter, addressed to the Rev. Dr. Brigham, Secretary of the American Bible Society, dated May, 1850, Bishop Boone writes as follows: "At all the different stations, the younger Missionaries, without the least concert with each other, complained of being misunderstood from using the phrase *Shang-te*. A most painful case of misapprehension occurred in our own mission. We were using a catechism on the Creed, and put it into the hands of all who came to inquire of our doctrines. The first article was rendered thus: 'I believe in *Shang-te*, the Father Almighty, &c. A man of some intelligence, who read his own language very well, after hearing us preach, applied to the Rev. Mr.——for special instruction. He gave him a copy of this catechism, and requested him to come to his study every morning. The man came regularly for ten days, and exhibited great interest. He read over with the missionary all the attributes of *Shang-te* which we are accustomed to predicate of God, and appeared to understand thoroughly what he read. It occurred to his instructor to inquire one morning, whether he followed the advice he had given him at the commencement of their inquiries, to pray to *Shang-te* every morning and evening. The man replied, with great simplicity, that he had not failed to visit his temple twice a day for this purpose. This answer led to inquiry, and the Missionary, to his inexpressible grief, learned that the man had been understanding him for ten days as recommending the worship of this idol. It will not answer to say, as many in England and America have said, no matter what name is used, if only under this name you take care to describe the true God by his attributes; for there has not been put forth in Chinese, I think, in any book, a fuller account of the divine attributes than is given in said catechism, much stress being laid upon *Shang-te's* having no form or image, and on his being a pure Spirit: and yet the name was so perfectly identified with this idol, in this man's mind, that as soon as he was told to pray to *Shang-te*, notwithstanding all he had read in the catechism, he went immediately to this filthy idol. You will not be surprised to learn, that we immediately in our mission, ceased to teach and to preach *Shang-te*. No other copy of the catechism was given away until all the Shang-tes were cut out. I will not attempt to describe, but leave it to you to conceive, what my feelings must have been, when Mr.——communicated these facts to me. If I am thought to speak warmly against Shang-te, my reply is—is there not a cause?

To return again to the former letter of the two Missionaries. They object to Te on the ground that it "is a title denoting office, and is not the name of any class of beings." This is clear to them "from the fact that it is used *in this sense* to designate some human emperor a hundred or a thousand times in Chinese books to where it is used once to designate any invisible being." Other objections of great weight are here omitted to avoid prolixity, at least as much as possible. The letter then proceeds to give reasons why the translators "are bound to use the *appellative name* of the objects to whom the Chinese have always been in the habit of addressing their religious worship." It is very important to note what is affirmed "by a writer in the February number of the Chinese Repository for 1849," and quoted with approbation in the letter, namely, that "no native writer has ever exhorted his countrymen to sacrifice to or to worship *any class of beings called* Te; on the contrary, no Christian writer, Romanist or Protestant, in his zeal against polytheism, has ever warned his fellow men in China against the worship of the *Tes*." Well may it be asked, how is this to be accounted for, if Te is really a generic word for God? "On the contrary," it is said, "the Chinese classics are full of exhortations" to *sacrifice* to the Shin—to *worship* the Shin—to *pray* to the Shin," &c., &c. The objects of the false worship of the nation are called *Shin*, "and we," say the writers, "who see these false Gods all around us constantly receiving worship from our benighted fellow men, *cannot* consent to lay aside the *well known name* by which the Chinese *themselves* call them, when we are bearing witness against them."

In the progress of the controversy, it was proposed to abandon altogether the use of both the contested words, and to substitute the Oriental term, *Aloha* or *Eloah*. The one party, however, adhering to the use of *Shin*, it was agreed that two editions should be proposed to the Bible Society for publication, one with the Oriental term and the other with Shin, and that an introductory note should state distinctly the sense in which the words were intended to be understood. Moreover, to prevent all possible misunderstanding on the part of the Chinese reader, it was determined that Shin, whenever employed to designate the true God, should be printed in larger letters than usual. About the time that this arrangement took place, other treatises made their appearance. DR. BOWRING and SIR GEO. STAUNTON published their views on the subject, and the REV. DR. LEGGE, a Missionary at Hong Kong, defended the use of *Shang-te*, in a pamphlet of 43 pages, printed at Hong Kong. Those publications became the occasion of the long manuscript letter before referred to, addressed to the Rev. Dr. Brigham by Bishop Boone, in which he maintains the position he had already assumed, and which he had never yielded. In this letter he contends, that the proper method to be pursued is, not *first* to ascertain what being worshipped by the Chinese comes nearest in character to the true God of the Bible, and *then* to apply to this true God the name by which that being is known; for, however near he may come, if he be destitute of any of the essential attributes of the true God, he is infinitely different from him, and must be a false God. Neither are we to consider the term *God* as a symbol, expressive of the highest idea we can form of that glorious being, as had been stated in one of the publications before mentioned, ; for our most exalted conceptions, must, of course, fall indefinitely short of the truth of his nature; but rather, as a name given to the being of whom we neither do nor can properly conceive, of whom, "our soundest knowledge is to know, that we know him not as indeed he is, neither can know him."* The Bishop denies that the Chinese have knowledge of such a being as the Scriptures teach God to be.

In the essay it was contended, that "Te is a relative term, denoting office." And in the letter we read: "Heaven is called *Te*, not *because* it is possessed of a self-existent, eternal, almighty, spiritual nature, but *because* it *rules over* all. The five emperors have this title for the *same reason*. *Te* is therefore without doubt a relative term." To meet this statement of the essay, Dr. Legge had not scrupled to maintain that "God is a relative term!" Well may the Bishop refer to Ps. xc., 2, in contradiction of so extraordinary a statement. Relation implies the existence of some other being, and this is wholly inconsistent with the essential revealed doctrine of God's eternity, and that of the absolute creation of all other things. "The being whom we call God stands in numberless relations to us, and we mark these relationships when we call him creator, preserver, governor ruler, &c., &c.; but when we say GOD, we view the being whom we so call as what he is in himself. We designate thereby a being possessing a divine nature." It is to little purpose that Dr. Legge remarks—"*Ex nihilo nihil fit.*" Nothing can come of nothing. If there be *in* Shin only the heathen sense of a God, how are we to bring *out of it* the true and Christian sense of God?" This savors more of witticism than of sober thought. The Bishop mildly answers: "we propose to do no such thing; we do not propose to bring this sense out of the word, but by our USAGE OF LANGUAGE to put it on to it. And for this purpose, to introduce the true idea of God, he does not hesitate to regard "Shin as the best word in the Chinese language." He says, with truth, "if the Chinese do not know the being we call GOD, there cannot be any word in the language which is his name; for the knowledge of a being must precede the calling him by a name. My firm conviction is, that they do not know this being, and that they have not in their language a name for him. Take what word or phrase we please, we shall have to *put* the true and Christian sense of God *on to it*." Here I cannot but remark how the acute mind of the Bishop naturally falls into the very course of thought which appears in the sagacious Hooker; and it is not the only instance in which the analogy has forced itself on my observation, while reading his laborious and able disquisitions on this subject. Discoursing on the term *Bishop* having been originally common to the two higher orders of the Christian ministry, a fact which the Acts of the Apostles, the epistles in the New Testament, and that of Clement of Rome to the Corinthians, abundantly evince, Hooker, observes as follows:—"The same word, (Bishop) in ecclesiastical writings, being applied unto Church governors, at the first unto all and not unto the chiefest only, grew in a short time, peculiar and proper to signify such episcopal authority alone as the chiefest governor exercised over the rest; for with all names this is usual, that, inasmuch as they are not given till the things whereunto they are given, have been sometime first observed, *therefore, generally, things are ancienter than the* NAMES *whereby they are called*."*

The proposition to relinquish all Chinese terms and to adopt *Aloho* or *Eloah*, is next a subject of remark. The expedient is objected to on the ground that it will not remove the difficulty. It "conveys no idea whatever to the Chinese. Who or what is that *Aloho*, is immediately asked. Is it the name of a *man* or a *Shin*, or what is it? The most common opinion among those have heard this name, so far as I have learned, is, that it is the name of some new Budhist deity. It only makes the confusion worse to tell them that *Aloho* is the name of *Jehovah*—one unmeaning name explained by another." *Shang-te* cannot properly be used, because different classes of Chinese attach to it different meanings; just as different persons are known to be designated in English by any one proper name. Thus, for instance, William may be the name of thousands, when employed by an individual without any adjunct, it relates of course to the William who is intimate, or a member of the family, or in some way or other made definite. "By the use of Shin we can best avail ourselves of the knowledge of Divinity (deity) in general, that exists among the Chinese; for example, suppose I meet a man making offerings to the *Tsae Shin*, and I were to address him as follows: why do you worship this being? and the answer given was, that he may assist me to get riches; should I not do well to say to him, you are right in one respect: you cannot by any exertions you can make insure wealth; you do well to rely upon the protection and blesssing of a superior being to help you to get wealth, but you Chinese make a great mistake when you seek help from the *Shin*. You suppose that there is a *Shin* who presides over money-getting, and you merchants call upon the *Tsae Shin* that he may help you to grow rich. When you want to secure your house from fire, you make offerings to the *Ho Shin*; when at sea, you call upon the *Hae Shin*. Every town, every place, has its tutelary *Shin*; every occupation its patron *Shin*. Now, the idea running through all this is right, (I might say to him,) man is a weak, dependent being. He must look up to and depend on a superior; in this you are right. But you are in a great error as to the proper object to whom you should apply for aid. There is but one being who can really aid you; in our Holy Book he is called Jehovah. He it is who presides over all human affairs. He has not parcelled out the administration thereof to a number of *Shin*. He himself is the only *Shin*. He is the *Shin* of wealth; pray to him &c., &c. In this way we shall, I think, avail ourselves of whatever knowledge of divinity in general there may be among the people, and at the same time turn to good account, (a matter of the greatest importance,) whatever *devotional feeling* we may find existing in any mind. The feeling, we shall tell the man, is right; it connects itself with the Shin; we do not complain of that, but his conception of the *Shin* is wrong, and must be changed, elevated. We put all his *Shin* of wealth, fire, sea, &c., &c. together, to make one SHIN, as the first process to help him to rise; we then tell him that Jehohah, the *Shin* we worship, who is in truth the only *Shin*, is self-existent, almighty, holy, &c., &c. He concludes by alluding to the physical difficulties he has to contend with, arising from the state of his health and by expressing his conscientious conviction of the truth and importance of his views. "I am fully persuaded that we should use *Shin*; that this is the course to be pursued in order to teach these people to worship the true God; and all that can fairly and properly be said" in favor of this course, "I will, at any pain and cost to myself, write and print. One syllable or word beyond what *I am firmly persuaded* is both true in fact and true in argument, nothing shall tempt me to write or say, God helping me, I will not write a single line as a party man in this controversy."

To be continued.

*Hooker, Book I., sec. 2, vol. I., page 198; Oxford 1793, 8vo.

*Book VII, sec. 2, vol. III, page 115.

From the Westminster Review.

Plan of Church Reformation.

Looking at the whole matter from a point beyond the enclosure of sects, we see in both the Church and the Dissenters, aptitudes for special work which cannot be interchanged between them; and we see vast national endowments which ought to be made subservient to the impartial spiritual culture of the whole people. The State is trustee of those endowments; and, as judge of the rules by which they should be dispensed, may become the point of unity in which the various laborers and recipients may find their separation lost. It is not unnatural to look at the course of public education as affording some augury in relation to the direction of ecclesiastical affairs. The competing societies of the Church and the Dissenters (the National and the British and Foreign) with the Wesleyan and the Catholic school associations, have so far relaxed their severe voluntaryism as to stand in common relation to the committee entrusted with the distribution of the parliamentary grant for education. Separate in their actions, free in their several movements, they meet in the presence of the State. The inherent feebleness of voluntary institutions, and the difficulty felt by an aristocratic corporation like the Church, in grasping the whole population of this land, may surely lead to a similar ecclesiastical partnership, through the mediation of the civil government, commanding for the purpose not a mere parliamentary grant, but the vast remains of a long-wasted and abused Church property. Thus to gather up all the religious agencies of the country, under the headship of the State, without encroachment on religious freedom, would doubtless be a most arduous and delicate task; yet, in the hands of a great statesman, by no means impossible. We can imagine a series of measures by which the end might be gradually approached, without apparent offence to the most sensitive conscience. Were the Act of Uniformity repealed, the uses of the services of the Prayer Book, in their complete and unaltered form, would no longer be obligatory on the clergy; and a power of adapting the modes of worship to the convictions of the worshippers would be left. Episcopal ordination, however, would still remain indispensable, so that the external boundaries of the Establishment would not thus be enlarged, though its interior latitude would be increased.

In order to secure this further advantage, liberty might be given to parishes, after some regulated compromise with the patrons,—to elect their own ministers,—no one being eligible except a person with a University degree and ordination or recognition according to the usages of some one denomination known to the law. This would enable a parish to become Wesleyan or Presbyterian, if such change accorded with the predominant feeling of the place. To meet the financial problems to which such cases would give use, it would be necessary to vest in an Ecclesiastical Administration, fully responsible to Parliament, the whole of the Church property, with powers, duly guarded and checked by locally elected Boards, of redistribution according to the real exigencies of each neighborhood. But not only must Nonconformist *persons* be rendered admissible; Nonconformist institutions and property must be made susceptible of ecclesiastical adoption. To accomplish this, it might be provided that, on the surrender of any dissenting chapel to the eclesiastical trustees, such chapel should lapse to the National Church estate; and the congregation, ceasing to be a private club, would be incorporated into the public system, and on certain conditions, would become entitled to a stipend computed in the compound ratio of its necessities and its beneficient activity. The conditions referred to need not be complicated, though their definition would require the utmost clearness and caution. They must be absolutely free from every possibility of interference with religious belief, and comprise no other inquiry than into the extent of social service rendered by a society as instructor of the poor and the young; and in the estimate of this, a large influence should be assigned to the judgment of the district. To secure good service in the clergyman, a minimum of stipend should be fixed, and a part of it always drawn from the efforts and award of his congregation or neighborhood. Not one of these provisions would in the slightest degree touch the independence of either the Church or the Dissenters. They do not meddle with the Prayer Book, except *negatively*, by declining any longer to enforce its compulsory use; and the members of the Episcopalian communion might freely settle for themselves in any representative assembly possessing their confidence, whether they would alter or retain their present formularies. A similar freedom of internal organization and government would be left with every sect. Nor, again is there the least interference with those Nonconformist Societies who might choose to remain on the basis of pure voluntaryism. They are exposed to no disadvantage, made liable to no tax, and for aught they would ever meet with in their own experience, might remain unconscious that any alteration had been made. One political change of serious magnitude would, however, be involved in such a series of measures. All ground would be removed for retaining the Bishops in the House of Lords. The religious communion to which they belong would be only one among several churches embraced within the national establishment; and if the Episcopalians were to have their spiritual Peers, so must other religious bodies now introduced into a similar relation to the State. Justice would require that this political privilege should be either abolished or extended; and it cannot be reasonably doubted which method of equalization would be most agreeable at once to the political and the religious sentiment of the country. It is not our purpose to fill up the outline. We sketch it simply to indicate a course, which however strange to the imagination now, appears to us more practicable—no less than more desirable—than either the unyielding retention of the Church as it is, or the entire repudiation of all national interest in religion, and the utter sacrifice, to the ends of mere financial economy, of the noble ecclesiastical endowments inherited from former times. We see nothing inconsistent with the sentiments proper to the devoutest Christian in a recognition of religion, left to its free development, as the highest department of a nation's culture, and think that the objection to this, springs rather from low and irreverent notions of the State, than from any elevated conception of the offices of the Church; not till the old Greek reverence for the public polity of a nation shall blend itself with the spirituality of the Christian's private and personal faith, will the restless antagonism of egotism with social power in secular affairs—of individual conscience with general law in morals and religion, cease, and pass into a harmony.

At the request of a clerical friend, we give insertion to the letter below. Mr. Percival's construction is an ingenious one, and answers very well in those cases where the altar stands out from the wall. The letter of the Irish Clergyman, which we also give, shews that something of weight may be said on the other side.—[ED. CHURCHMAN.]

On the Priest's Position at the Time of Consecrating the Elements in the Eucharist.

To the Editor of the English Churchman.

SIR,—The meaning of the rubric which directs the officiator in the Eucharist as to his position relative to the consecration of the elements has been the occasion of much dispute, and of much discordant practice. There is a construction of that rubric which so entirely removes all difficulties, and is in such perfect consonance with that which the framers of it have ever been supposed to have had in view, that to my own mind it at once carried moral conviction with it; and should it ever please God to permit me to construct a Church *de novo*, I should unhesitatingly adopt it, unless my superiors should direct otherwise. It may possibly under God's blessing, afford relief to the minds of others; and seems incapable of affording occasion of ill will, to state that view; which, therefore, with your permission, I will do through your columns.

The words of the Rubric are: "*When the priest, standing before the table, hath so ordered the bread and wine, that he may with more readiness and decency break the bread before the people and take the cup in his hands, he shall say the prayer of Consecration.*"

Let us take it in the Greek version, printed at the University of Cambridge in 1666.—[As the printer would find it hard work to set five or six lines of Greek, we give only the important words *Before the table*, "ἔμπροσθεν τῆς Τραπέζης; *before the people* ἐνώπιον του Λαοῦ.—[ED. CHURCHMAN.]

Let us now take Parsell's Latin Edition, dedicated to Dawes, Archbishop of York, in 1720: "Quum Presbyter, stans ante Mensam Domini, Panem et Vinum ita disposuerit, ut expeditius ac decentius possit Panem frangere coram populo, et Calicem in manus sumere, dicet formulam consecrandi prout sequitur."

One thing seems clear that by "before the people" is meant in *their sight* (ἐνώπιον, *coram*) and that, therefore, it cannot possibly be intended that by standing between them and the table, he should interpose his body to intercept their sight. Another thing is quite clear, that no sanction whatever can be drawn from these words for the (to my mind revolting) practice adopted by one of those who have since left us for Rome, namely, the elevating the paten and then the cup above the head, and consecrating so, that being neither according to readiness—("εὐχερεστέρως, *expeditius*) (nor decency "εὐσχημονεστέρως decentius), and I confess, for my own part, I thought at the time, and still think it a fit subject for severe Ecclesiastical censure. Such being the force, (as it seems now at length generally admitted to be), of the "before the people," the question is how to reconcile this with the "before the table" ("ἔμπροσθεν τῆς Τραπέζης—Ante Mensam Domini). I suppose it will be conceded on all hands, that our Churches look or point eastward. I suppose, by parity of reason, it must be conceded that our Holy Tables do the same; if this be admitted, then I suppose it to be beyond dispute that *ante* and "ἔμπροσθεν (*ab anteriore* Scapula *in verb.*) must mean in front of, looking at the face of the table. But if the table front eastward, its back must be westward; consequently, for a man to stand at the west of the table, is to stand *behind* it; not before it. I conclude, therefore, the rubric to enjoin the minister to stand on the east side of the table, looking towards it, and towards the congregation. This reconciles the whole.

The only objection is, that as our tables are now placed, jammed against the east wall, this is not possible. The reply is easy—such was not their position in the Primitive Church, to the usages of which the Church of England desired to return; such was not, and is not, the position contemplated by our canons, the eighty-second of which provides for the convenient position of the table at the time of celebrating the communion. Hence the importance of that cause, concerning a fixed altar or moveable table, (which a few years back, occasioned so much excitement at Cambridge,) reached much farther than seemed generally to be apprehended by those who, on either side, took part in that discussion.

In the Primitive Church, as may be seen in Bingham, Beveridge, and others, the place occupied now by our Communion Table was the *Corona Episcopi*, or *Clericalis*. The centre of the Apse being the Bishop's Throne, looking westward, over the table, toward the congregation; and the officiating Presbyters on his right hand and on his left, occupying their *subsedilia;* the Holy Table standing some way in front of them; which position the Holy Table occupies in the Eastern Churches to this day; but on which side of the Holy Table the officiater stands with them, in the act of consecration, I have not the means of saying.

When the officiater presents the alms of the people, and when, by placing with his own hands the elements upon the Holy Table, he makes an oblation of the appointed memorials,—then, I conceive, he has fitly his back to the congregation, whom he heads or leads, and whose hand or mouth-piece he is, ministering from the people to God-ward. But when he consecrates those elements, as when he pronounces absolution, or utters benediction, performing then the other branch of the Priestly office, viz., the ministering from God toward the people, in all these cases I conceive his face should be toward the people; as it is beyond question enjoined to be, in the case of absolution; and as (if the words and sense be accurately weighed) I am led to think it will at length be found, beyond reasonable gainsaying, to be enjoined to be, by the "ἔμπροσθεν τῆς Τραπέζης and the "ἐνώπιον του Λαοῦ in front of the Table, in the face of the congregation.

That which our Divines in the 16th century had in view, was to disabuse the minds of the people of the idea of something like magical incantation being used, when in an unknown tongue, generally not above a whisper, sometimes with merely mental utterance, the consecration was performed, in secret, and with many appliances of heathenish use; whence the words of Institution, Hoc est *corpus meum* had grown (as they remain to this day among us) a profanely proverbial expression for trickery and deception, *Hocus pocus*. They sought to restore it to what it had been at the first Institution, a social act; our Lord *in cætu discipulorum*, with his face turned toward them; whether we accept the sitting position, exhibited by Leonardo da Vinci, or prefer the recumbent to which the Greek words incline.

And as the master of a feast turns not his back upon his guests while asking a blessing upon the food of which he invites them to partake, but is at the head of the table, with his countenance graciously towards them; so the officiater in the Eucharist who stands in God's stead to celebrate the Sacred Feast, upon that which has been duly offered, appears to take the most seemly and consistent position, when he likewise is at the head of the table, looking towards the guests whom he has invited in his Master's name.

I hope that in putting forth this view, I have said nothing calculated to jar the most sensitive, even of those who from habit and predilection for some other view, may, perhaps, at first be startled at this which they may not have been led previously to contemplate.

Two things we may learn from this discussion: 1st, the importance of *little* things, when the whole sense and meaning of directions in the most sacred offices is found to hinge upon the right acceptation of a preposition *(before.)*

2. The room for forbearance and brotherly interchange of opinion, when in this case, as well as in that of Lights upon the Altar, all the differences have arisen from diverse acceptations of that ambiguous English word.

I am, Sir, your obedient servant,
ARTHUR PERCIVAL.

Little Bookham, Circumcision, 1851.

ANSWER TO THE ABOVE.

To the Hon. and Rev. Arthur Percival.

Rev. and Dear Sir,—I am anxious to submit to you a few brief objections which seem to me to lie against your construction of the rubric respecting the Priest's position during the act of Consecration in the Holy Eucharist. Not that I feel any objection to that *position of the Altar* which you suggest, as I am aware of its being agreeable to the Primitive model.

But 1st, your construction supposes the mind of the Church and the meaning of the rubric to have been generally misunderstood and violated since 1551, which is to be attributed chiefly to popular clamour and the foreign influence of Bucer and Calvin, the Altars or Holy Table in some Churches were placed in the midst of the chancel, and that the blessed Martyr Bishop Ridley himself (God grant the example may not be *ominous!*) gave way so far as to suffer the partition behind the Altar in St. Paul's Cathedral to be beaten down. Still *the few exceptions* of this short period, during which it was *possible* for the Priest to consecrate at the *east* side of the Altar, would but *prove the rule*.

2d. We have the Church's own interpretation of the terms, "standing before the Table," in the first Liturgy of Edward VIth's reign, where the rubric ran thus: "The Priest, standing humbly afore the midst of the Altar, shall say the Lord's Prayer, &c." *Afore the midst of the Altar* must mean *before the west side, looking eastward*, because there can be no doubt that Altars were then immoveable and placed close to the east wall. Had the Church intended that the word "before" should bear a different and opposite meaning in the present rubric, she doubtful would would have said so.

3rd. I cannot think the position you would assign to the Priest whilst consecrating, symbolises with the act, or agrees with that which you admit to be his proper place while performing acts of a similar character. You say, when the officiator places the elements upon the Holy Table, he is ministering to God-ward, and that then his back is fitly to the congregation. This I fully admit; but then I feel bound to maintain, what you would seem to deny, that when the Priest *consecrates* the elements in the Holy Eucharist, he performs the highest and most sacred act *to God-ward* of which a Christian Priest is capable; because to use the language of our best Ritualist (Wheatly), "during the repetition of the words of Institution, the Priest performs to God the representative sacrifice of the Death and Passion of His Son. The Holy Eucharist being from the very first institution, esteemed and received as a proper Sacrifice, and solemnly offered to God upon the Altar, before it was received and partaken of by the communicant." Upon this principle therefore laid down in your letter, and with which I fully agree, I conceive while the Priest is consecrating, he has fitly his back to the congregation. With respect to reconciling that position with the requirement to "break the bread before the people," I cannot perceive that difficulty in the point which is sometimes made of it; because I am of opinion that if the Priest do not *purposely* "interpose his body to intercept their sight," the people may behold *the entire action* performed as the Church intended.

You Rev. and Dear Sir, will not suspect an Irish Clergyman, who, during a long ministry, has had only too painful experience of the sin and superstition of the Popish schism in this unhappy country, and who learned Church principles not from modern Divines, however eminent, but from the great lights of the 17th century,—*you* will not suspect me, in consequence of the above remarks, of any leaning to those "erroneous and strange doctrines contrary to God's Word" which I am bound by the strongest convictions and the most solemn vows "to banish and drive away."

With the sincerest feelings of esteem for you personally, and gratitude for your services to the Church, I beg to subscribe myself, Rev. and Dear Sir,

Your very faithful servant and brother in Christ,
HUGH LEFROY BAKER, M.A.

Ballygawley, Ireland, Jan. 13, A.D., 1851.

Communications.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union], in the office of the Clerk of the United States District Court, for the Southern District of New York.

But there is one passage more from the works of Jerome. (Comm. on Tit. I 5.) After showing, as in the Epistle to Evangelus, that Presbyter and Bishop were at first interchangeable titles, he proceeds:—"And before, by the instinct of the Devil, there were parties in religion, and it was said among the people, I am of Paul, and I of Apollos, and I of Cephas, the Churches were governed by the common council of Presbyters. But *afterwards*, when every one thought that those whom he baptized, were rather his than Christ's, it was determined throughout the whole world, that one chosen from the Presbyters should be set above the rest, to whom all care of the Church should belong, that the seeds of schism should be taken away." Jerome then adduces the same text as in his Epistle, and proceeds, "these things I have written to show that among the ancients, Bishop and Presbyter were the same. But *by little and little* [*paulatim, by degrees*], that all the seeds of dissension might be plucked up, the whole care was devolved on one. As therefore the Presbyters know that by the *custom of the Church* they are subject to him who is their President [prœpositus fuerit—who is set over them]; so let the Bishops know that they are above Presbyters more by the custom of the Church, than by the true dispensation [or literally, *disposition*] of Christ, and that they ought to rule the Church in common, imitating Moses, who, when he might alone have ruled the people of Israel, chose seventy with whom he might judge the people."

Although this is merely the opinion of Jerome respecting the manner in which Bishops came to be set over the Presbyters, yet I am quite disposed to adopt it, and every part of it, as my own. As God did not give the world a revelation until the world was made to feel the want of it; as He did not send a Saviour, until the condition of the world made it painfully necessary; so it was part of the same wisdom to delay the distribution of Orders in the Church until the Church, by severely suffering from the want of them, should be prepared to welcome and appreciate them. Our Lord did not ordain Deacons in advance, as if the treasury were to be the great subject of concern at first; but his Apostles ordained them when the revenues of the Church became burdensome, and the complaints of the poor made it expedient. Presbyters, though prior in dignity to the Deacons, came after them in point of time, but not so much by the Lord's personal direction, as by the subsequent direction of his Apostles, when believers were multiplied in every city, and could no longer be safely left to the irresponsible charge and instruction of each other. It is the law of the kingdom of Grace, that the want shall precede the provision. And now, with travelling Apostles, fixed Pastors and Deacons, the Church might have have been left to grow and fill the earth. But the "seeds of dissension" soon sprang up among the Presbyters themselves, and that they might be choked in the germ, one of their number was set over them as a Bishop. Thus, if Dr. Miller had read this very commentary on the last chapter to Titus, he would have seen the explanation that the Apollos there mentioned was "the Bishop of

Corinth," and the Apollos spoken of in that passage to the Corinthians, Every one of you saith, I am of Paul, and I of Apollos, &.; who, *on account of the dissensions at Corinth*," had retired to Crete, but was about now to return on the pacification of his Church by the letters of Paul, and that Zenas was also "an Apostolical man," charged with the same work with Apollos, of building *the Churches*;" moreover, that Titus, another "Apostolical man," must not come to Paul until he should send Artemas to "take his place," or Tychicus to be his *successor*." By the bye, to these "Apostolical men," or companions of Paul, Jerome on the next leaf (Comm. on Ep. to Philemon) attributes the inditing in part of Paul's Epistles, for so he accounts for the association of Sosthenes, Sylvanus, and Timotheus with Paul, in writing them; not only, says Jerome, "that the Epistles may have *more authority*," but because there was "no emulation among THE APOSTLES, Paul very gladly inserting in his Epistles whatever the spirit suggested to the others, thus exemplifying his own command to the Corinthians, that if, while one prophesied, the spirit revealed any thing to another sitting by, the former should hold his peace." This is going pretty far, Doctor, with regard to these "Apostolical men!" Can you go along? It is not I but JEROME that puts the question.

Dr. Miller says, the phrase "I of Paul, and I of Apollos, &c.," is applicable to all periods, and does not settle the question whether it was "half a century or two centuries before the 'whole world' came to an agreement on the subject." Surely Dr. Miller never read Jerome to the end of the Epistle, in which the dissensions at Corinth and Apollos the Bishop of the Corinthians about returning to that distracted flock, are mentioned in conjunction. So at Ephesus "grievous wolves" had rent "the flock;" some "had turned aside to vain jangling, without understanding what they said, or whereof they affirmed;" and in this emergency, Timothy is set over them. In Crete also, were "many unruly and vain talkers and deceivers, whose mouths must be stopped, giving heed to Jewish fables." "Under these circumstances," says Dr. Miller, Paul sent "special missionaries"—call them so, Doctor, if you please—"immediately empowered by a person of acknowledged authority * * * to curb the unruly * * * to repress the ambition of those who would thrust themselves into the ministry—to select and ordain others of more worthy character and in general to set in order the affairs of these Churches." In relating these "circumstances," the Doctor, having elsewhere argued that there were, *perhaps*, no Presbyters in Crete or Ephesus before, incautiously adds, (Letters, p. 103)—"*The ministers residing there* were probably themselves involved in the disputes and animosities, and therefore could not be considered suitable persons to compose tumults and settle differences."

Really this is as well said as we could have said it ourselves; and Jerome, and Dr. Miller, and Dr. Miller's pupil, are at last all of the same mind, that if Presbyters had been either more or less than men, there never would have been reason "throughout the whole world," to set a Presbyter, or as the Doctor calls him, "a special missionary," above the others. So there never would have been *Deacons*, if the Church could have done without them, or there had been no poor; no *Presbyters*, if there had been no ignorance and jangling among the laity; no *Apostles*, if there had been no heathenism; no Saviour, if there had been no sin; no Revelation, if there had been no ignorance. It is one of the beautiful ways of God; evening before the morning; chaos before order; sin before redemption; the want before the provision; and, if you please, Presbyters before Bishops. So Jerome thought. So I think too. So things go still. It is "*by degrees*" that the Church of England sends forth her Bishops to preside over her Church collected from the heathen. It is "*by degrees*" that our own dioceses are sometimes provided with their Bishops. It was "*by degrees*" that the United States got Bishops at last, after nearly two centuries of opposition from the Puritans. It was "*by degrees*" that Deacons and Presbyters were established in one place after another by the Apostles. Why, Doctor, it was "*by degrees*" that the world was made! No one ever dreamed that a Church "booted and spurred by the grace of God," as Dr. Cox reverently says, sprang from the brain of Paul or Peter, Bishops, Presbyters, and Deacons, all complete, any more than that the world sprang perfect and finished from the hand of God at once. If long geological cycles must elapse before the one can become fit for the abode of man, so a few years were necessary to rear in its beauty the spiritual temple that was to become the dwelling place of God and of the Lamb!

Finally, I have found what Episcopal writers on this subject have not, I think, noticed, the explanation of this phrase, "*by degrees*," out of the Commentary of Jerome himself. I find it on Gal. I. 19.

PAULATIM vero, tempore procedente, et alii *ab his quos Dominus elegerat ordinati sunt Apostoli;*	BY DEGREES—(or as Dr. Miller might say, "by little and little)—*in process of time*, others also were ordained Apostles *by those whom the Lord had chosen;*

as in that passage to the Philippians, *Epaphroditus your Apostle*; also to the Corinthians. *They are the Apostles of the Churches*; Silas also, and Jude, are called Apostles by the Apostles." Here we have not only this same word, "*by degrees*," which Presbyterians spread over *five centuries*, but it is hampered by the phrase "*in process of time*," implying more deliberation still, yet, "by degrees, in process of time, others were ordained Apostles"—not five hundred years after—but "*by those whom the Lord had chosen*," such as Epaphroditus, Silas, Jude, &c., "in process of time!"* The Episcopacy being introduced "as a remedy against schism," is no more an objection to Episcopacy than that Deacons were introduced "as a remedy against" poverty, or Presbyters "as a remedy against" ignorance. Why the Scriptures of the New Testament themselves, were introduced "by little and little," and were not all received or collected for *three hundred years!* If there had been no poverty, there had been no Deacons; and if there had been no schism, we allow with Jerome, that there might have been no Bishops, and that, therefore, Bishops are not, in respect of the essential priesthood, above the Presbyters, but own their existence more to the insubordination of mankind than to any *dispositio Dominica*—disposition of the Lord,—whose meek and gentle sway would have allowed, if possible, and if ten thousand evils did not follow, a still longer liberty.

Now I have gone over all the important "testimonies of the Fathers in favor of Presbyters," (as I supposed) that I had once relied on for the demolition of Episcopacy. What I have said of my own venerable Preceptor Doctor Miller, might as truly have been said of others "who had writ upon this subject before him, and whose steps the Doctor "most-what treads in," as well as to those who, since the Doctor, have "most-what" trodden in the Doctor's steps. But I have pursued this course, because Dr. Miller has been for his other virtues, toomuch relied on in his marvellous quotations of the Fathers; *and* because I feel it a most grievous wrong that I have been by this very reliance personally misled and confirmed in my separation from the ancient Church.

It is evident that the Presbyterian student knows no more of the true teaching of the Fathers than he does of the writings of Confucius or the doctrines of the Shaster. If the day ever comes when the Fathers shall be read, and it shall be seen how Clement took the story from Paul, and Ignatius from Peter, and Polycarp from John, and these reached hands to Irenæus and Tertullian and Justin, and these again to others, all consenting in the existence of the Episcopacy everywhere, all testifying to "one altar," "one Church," "one Priesthood," we may begin to hope that schism, with its forked tongue and hundred hands, and ugly scowl and cloven foot, will fly from the Christian sanctuary. Laymen—women—children—among the sects will not read the charming Epistles of Clement, Ignatius, Polycarp, and others, on whose heads the Holy Apostles, in awful ordination, laid hands that had embraced the Lord, so long as they who "sit in Moses' seat" have neither the curiosity nor taste to read them. Do, gentlemen, begin with Ignatius! When you have read Ignatius, you will long to read Polycarp. When you have read Polycarp you will read "the great and admirable" Epistle (as Eusebius calls it) to the Corinthians by Clement, Paul's "fellow-labourer, whose name was in the book of life." When you have read this magnificent Epistle, resembling so much in dignity and style the sublime Epistle to the Hebrews, that some have regarded Clement as the composer of it under Paul's dictation, and your own Neander goes farther and thinks it was written by one who stood in the relation to Paul that Melancthon did to Luther, you will desire to learn more, if indeed more shall be wanting, to cause you to admire the harmonies of the Church, and restore you to the unity and brotherhood, which, though lost in the first Adam, had been restored in the second until schism crept into the new Paradise and did what sin had done before. And as the Apostles wisely waited, in some instances, to ordain resident Apostles or Bishops in the Churches until the evils of division had become incurable, and competent men had ripened for the office, so again in the wisdom of God, the mischiefs of schism growing more intolerable and terrific every hour, may be the appointed precursor of unanimity with which, "throughout the whole world," the lovers of ancient truth shall become the admirers of ancient order, and there shall be one fold as there is one shepherd.

ONE OF THREE HUNDRED

To be Continued.

* "In process of time" [illegible] the very expression used by Theodoret, of the period [illegible] the first Bishops of the Church chose to lay aside the name of Apostles.

POSTSCRIPT.—In reading Holy Scripture and ancient authors, it has often occurred to me, whether the Episcopacy may not be easily and perfectly proven by beginning with the *Deacons*. Hilary, whom Dr. Miller quotes as saying, that "in his day the Deacons were not ordinarily allowed to preach," does indeed say so, but complains of it as an innovation on the Apostolic order, for that Philip was a *preacher*. Chrysostom, whom the Doctor quotes as saying, that "in his time there were no such Deacons as the Apostles ordained," assigns as a reason, not for this, but for what he *did* say, that the seven were set apart with greater solemnity; and to a "spiritual" function; were entrusted with the "word;" were sent out like Philip, "on journies;" were, like Philip and Stephen, preachers, by whose preaching "a great company of priests became obedient to the faith." Such testimonies we trace up to Ignatius himself; and thus substantiating the true office of a *Deacon* may be a direct and easy demonstration of the three-fold ministry, as the Divinity of our Lord, or the Personality of the Spirit, when either is proven, becomes a demonstration of the Trinity. The Scriptural argument from the Diaconal office too, might be found to be conclusive. The seven are nowhere called Deacons, as Chrysostom argues, yet, had there been, Stephen and Philip *preached*, and Philip *baptized* and *preached*, and the history of the results of appointing the "seven," indicates that they were most earnest preachers of the Gospel. But will Presbyterians produce us a silent "Deacon" from Scripture? So anomalous a creature is no more intimated in Scripture than a *silent Presbyter*. Not a word in Timothy or Titus or anywhere else, about the "*Deacons*" serving *tables*; antiquity alone suggests the idea, borrowed from the service of the "*Levites*"—but where did *Presbyterians* get it?

For the Churchman.

Remarks on R. T. S. L.—No. IV.

Mr. Editor—I am quite satisfied that this amiable writer will not deem me encourteous in singling out his articles to discuss their merits before the readers of The Churchman. For we are *brethren*, and may surely have a friendly chat with each other—though some dozen States divide us—without a single feeling of polemic bitterness, and without much fear, I may add, of setting the world on fire by our squibs.

He has chosen for discussion a subject of great importance, one over which Catholic hearts have yearned and bled ever since the Reformation, but never, till within the last few years, had it excited so deep an interest as that now working. The earnest-minded, but ill-informed, of the Church, are still laboring to bring forth for themselves some clear and definite conceptions of Catholic Unity, which shall not isolate our communion; while others, alas! of all orders of intellect, and of every grade of spiritual advancement, have become restive under this *trial* imposed upon us by Almighty God, and trusting rather to the boastful pretensions of Reason than the dictates of a childlike faith, have gone to Rome. I would not speak with disrespect of Reason when acting within its own appropriate sphere, nor dignify a blind fancy with the name of faith; but of those who "have gone out from us," we venture to assert that they have been ensnared through the machinations of the evil one, either by a perversion of reason from its legitimate sphere, or by some heart-warm fancy imposed upon them as revealed truth. A little less rationalism, and a little more faith, would have saved them. These subjects, however, are rather beyond the line of discussion which we propose at present.

Let us come at once to the notions of your correspondent. Our friends, says he, have found, and find, a difficulty here; the truth is that they make the only difficulty. "The Romish Church is to be sure corrupt, but how are you to say she is not of the true Church?" Behold their scruple. Now why should they undertake by way of making unity consist with separation and excommunication—why should they undertake to reconcile heresy with Catholicity? * * * *Is* and *is not* can never be brought together. * * *—have never been in Revelation. In reason cannot be, &c. &c. Now let us try this, Mr. Editor, in another direction, and see how the battery may play upon some of your correspondent's own fortifications. At the time of the Reformation the Anglican Church had been "drowned in abominable idolatry for the space of 800 years,"* believed in Purgatory, Transubstantiation, &c. The Church of St. Peter's time held no such heresies. Now "why should men undertake to reconcile heresy with Catholicity?" *Is* and is not, &c. Again, the Anglican Church is pure in doctrine and worship. All bodies called Churches at the begining of the 16th century, had become corrupt, therefore, the Anglican Church *originated since* that time, for "*is* and *is not*," can never be brought together, except on each side of a dividing line, &c. Again, in the adorable Godhead we have *Trinity* in *Unity*, but the *is* and *is not*—sharp little weapons—might be brandished against "the embattled seraphim."

Now, in all these cases, we pursue the line of argument adopted by R. T. S. L., and arrive at conclusions from which he would shrink with horror; and when he reminds us, in another paragraph, that they who argued differently, striving to hold several vessels together, had perished; we must assure him that they had their heads turned by the very idea of an *isolated* Church which distinguishes his articles. And we venture to admonish him, even at the risk of seeming too familiar, that they who oppose Rome on any but right grounds, are in danger of being caught by her.

* Homily on the Peril of Idolatry.

That a morbid sensibility pervades many minds in the Church, now excited more than ever, on the subject of Catholic unity, and that many of her most devoted sons are weaving about themselves, unwittingly, the very chains which fettered their unfortunate brethren. Incessantly did the guileful enemy, pointing to Rome and the East, whisper to them—even while they ministered at our altars—"Is division unity?—"Is heresy Catholicity?" First they threw themselves into the innermost heart of Englands Church as a fortress never to be shaken, and poured a deadly fire upon Rome and the Orientals But behold, the tempter approaches them again, and pointing to certain dignitaries of our own communion, asks, with an air of contempt, "is division union?"—"Is heresy Catholicity?" Panic-stricken, they fly from this stronghold, some to the sects, some to Rome, and still He whispers, "Have ye found it?" "Is division union?" "Is heresy Catholicity?" They know not whither to turn, and still writhe on, while He tempts them to infidelity.

Having witnessed this phenomena in the spiritual world so often, it is most reasonable for us to infer that the *unity* of the Church, like that of the Trinity, is in some sense, a *mystery*—not to be seen with all its metes and bounds, nor measured with square and compass. Such it certainly is, and we have no right to reason about it *a fortiori*, perplexing ourselves and others with doubts and absurdities which may be easily shown to exist in all subjects of a kindred nature. An argument based upon the declarations of Scripture, as interpreted by the primitive Church, and followed out by the light of authentic history, is the plain, straight-forward, only path for Churchmen to pursue. In this way—(if there be anything in the discovery of R. T. S. L.)—he shall be able to show the very day on which Rome was hurled off from the Catholic Church, to dazzle awhile with meteoric brightness, deluding unstable souls, and destined to sink in the gulf of remediless despair.

J. W. R.

For the Churchman

Look out for Squalls.

REV. AND DEAR MR. EDITOR.—Will yon allow me to call your attention to a small *editorial* paragraph which appeared some weeks agoin the *Protestant Churchman* in relation to our Domestic Missions. Considering *from whom* it emanates it is highly significant

"DOMESTIC AND FOREIGN MISSIONS.—We have heard that the Annual Collection for the Domestic and Foreign Board of Missions of our Church, was made in the Church of the Ascension, in this City, on Sunday last, amounting, as usual, to something more than ONE THOUSAND DOLLARS. We do not notice it to give credit to this congregation, (untiring in its labors of love) for what was expected from them, but to call attention to a subject which we understand was plainly represented to them; *the inefficiency of Domestic Missions, traced to what we consider its true cause: viz., the transfer of the responsibility of their conduct from the Domestic Committee to the Bishops of the several Dioceses.* The result has been an infinitesimal division of salaries to the Missionaries in order that every post may be, in some measure, occupied; and consequently, an inability on the part of the committee to send the best men into the field. The Church must be expected to give unwillingly to a mere disbursing agency. It would be better to transmit funds directly to the Bishops. Under these circumstances, we are glad to learn, that a portion devoted to Domestic Missions, from the collection referred to, has been designated by this parish to encourage the Committee to commence a Mission in Oregon. We hope that the motion will be carried forward, and that with a befitting sense of their resposibility to the Church, not merely for disbursements, but for the actual conduct of Misssions, the Domestic Committe will send at this crisis, *the very best men, and true,* into that most promising field."

The donation of the Church of the Ascension is a very liberal one, and for a good object. Other churches, I hope, will follow the example. But the remarks go much farther than the text. To those who are acquainted with the sentiments and actions of the Rev. Dr Anthon, reputed to be the clerical editor of the paper in question, (and who has had abundant opportunities for denying the charge if unfounded,) this piece of partizanship will not appear strange. It used to be maintained in the olden time that the Bishops of the Church in their respective dioceses, were both by office and observation the best qualified to judge of the wants of their flocks, of the proper points to be occupied, and of the suitable men to fill them, and the Church has by recent action confirmed this view. But the Rev. Doctor, with that modesty, discrimination, and candor peculiar to himself, finds out that a committee composed of four clergymen and four laymen, hundreds and indeed thousands of miles distant, can determine these matters with a sort of *intuitional consciousness* much better than the Bishops. The truth is, Mr. Editor, that the great body of Missionaries are too honest and faithful to be operated on by turbulent and seditious men, who fancy themselves Archbishops and Popes, and while they declaim about the right of private judgment, denounce and asperse every one who does not submit implicitly to their dictation. They have tried to starve the Missionaries of this diocese, and have bitten on a file. They now want to play the same game in the Domestic Missions. Could they but have the principle adopted, they would next get a committee *after their own mind*; and then the *best men and true*, few in number, and with large salaries would be their toadies and parasites.

VERBUM SAT.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 1, 1851.

Notice.

The 21st volume commences with this number. There is a large amount of arrears for one year and upwards due from subscribers. They will confer a favour by remitting the amount respectively due without delay. The Bills for subscriptions due will be sent as soon as they can be conveniently made out, and those who wait for their reception to know their exact indebtedness, will have the kindness to attend to their prompt payment, as it will be a great convenience to the paper.

Reaction.—No. IV.

IT is, of course, wholly out of the question to give a full history of the changes in sentiment and position which took place among the advocates of the Anglican "movement," or of the tactics of their opponents. Had wisdom ruled their proceedings, and had all those who joined in the project been truly attached to the system of faith and practice prescribed by the Church of England, the question would never have become so complicated as it has now proved. They would have dwelt upon the great doctrines involved, and on the more important rubrical directions which were openly and notoriously violated; shown the inconstencies and errors of those who violated these doctrines, or violated the rules which they were solemnly bound to obey; and thus gained the sympathy and confidence of those whom they sought to animate with a loftier appreciation of Christian doctrine, and with warmer aspirations after piety and holiness. They would not then have laid themselves open to the censure of prelates, whose practice was lax and whose doctrinal system was Puritanical. Minor matters of opinion and ritual would have been settled afterwards, when the greater truths and principles had been firmly established and thoroughly received. And when it was perceived that these truths and these principles were contained in the Prayer Book; that the offices and prayers explained the articles, and that the articles were not to be taken as a full system of revealed truth, but as in part statements of Catholic doctrine, and in part protests and condemnations uttered against definite modern errors of Rome and various dissenting bodies, the harmony and connexion of the whole system would have been apparent. Many difficulties which are now experienced by the candid and reflecting, who are taught to set offices against articles, and articles against offices, as though they were irreconcileable with each other, would thus disappear. Those who are governed by their interpretations of one or the other exclusively, are alike in danger of falling into error, mistaking the mind of the Church, and substituting the dictates of private judgment in place of her deliberately weighed and cautiously propounded decisions.

This vantage ground was, however, abandoned by many of the Tract writers, and the widest field opened for controversy. Some of them laid themselves open to just censure, and were mildly admonished by those set over them in the Lord, while, at the same time, the main enterprise was commended, and the zeal for God's Church and Truth, which suggested it, applauded. It is to be lamented that too often these kind hints and admonitions proved fruitless. This gave occasion for other prelates to denounce the whole scheme, and shake the influence of its authors in the public mind. They adroitly put forth some erroneous tenet, doubtful *opinion*, or *illegal* practice, in the foreground, and when they had shewn its untruthfulness, its uncertainty, or its impropriety, they then covertly attacked doctrines of the truth itself, such as *Baptismal* regeneration, or the Divine authority of the Ministry. Such a course proved very acceptable to many of the laity, and, we are sorry to add, of the clergy also! It was agreeable to that sad *unveracity* found among a certain class, condemned by Mr. Martineau in his recent article in the "*Westminster*." They rejoiced to find their own *unveracity* eclipsed by the flagrant breach of good faith in those who were the ministers of a Church that avowed itself PROTESTANT against the distinctive errors and corruptions of Rome, while they maintained and avowed some of those very errors and corruptions. This gave the Puritans an opportunity of assuming a great appearance of candour and rectitude, and of holding forth the unwarranted tenets of Psuedo-Evanglicalism, as the only sure defence against the dogmas of Popery. The credulous and ill-informed swallowed the bait, and the latest result is the meeting at Freemason's Hall, in London, on the 5th of December last.

But the mischief did not end here. It was not enough to hold Romish error in the Church of England, even if that had been allowed. They found out at last that they were no true ministers of Christ, and the Church of England no true Church of Christ, their orders were a sham, and their baptism more than doubtful. After all their nice distinctions and refined subtleties, they discovered that there was no safety for the soul but in the bosom of the Church of Rome, "the mother and mistress of all Churches." So away they went, Newman and all his company, *retracting* what they had said previously, but not *disproving it*. The lines, for instance, drawn by the author of "Romanism and Popular Protestantism," remain broad and distinct as when first they came from his hand, nor will the subtle theories and perverted historical facts contained in his work on "Devlopment," be able to obliterate them. In many of his younger followers it is plain that their perversion has been the result rather of feeling than of argument and deep historical research. They have been perplexed, pained, wearied at the apparently unsettled state of things in the Anglican Church. They have been misled by yearning after an infallible guide, or after unbroken Ecclesiastical unity; and with the blindness of a man who shuts his eyes and takes his downward leap in the dark, they have cast themselves into the embraces of Rome, as the only refuge afforded them from doubt. Declaring one week that her abuses were so great, and her doctrines in some respects so erroneous, that they could never sanction the former or receive the latter, we find them in the next unblushingly seeking "reconciliation" with this Church so corrupt in doctrine and in practice, and unhesitatingly avowing their assent to all that she now teaches, and to whatever hereafter it may please her to teach. There is no greater injury to a good cause than the bad faith or gross blunders of its advocates. The faults of the individuals are visited on the thing itself, however independent on them it may be in the abstract. The illogical and unreflecting say, *Church principles* have led these men to Popery, and the Psuedo-Evangelical Bishop and Archdeacon, Rector and Curate, loudly join in the cry, "Church principles leads to Popery." "My good people," says one, "keep as far from the precipice of Popery as possible;" and tells them not to look at the bog of dissent on the other side of the road, for if they are plunged into it, no bones will be broken. "Good friends" says another, "Geneva is a very respectable place, and I would advise you in these days of horrible Popery and fearful high Churchism, to get there as quick as possible. The *via media* these men talk about is all nonsense. Just see where they have landed—in the haven of Rome." What all landed there? says the horror-stricken hearer, who had imagined that Popery was dead and buried. "No! not yet, my beloved," says the truth-loving preacher, "only half thus far; but the others will soon bring up there. They are PUSEYITES, and all Puseyites will inevitably go to Rome." And then he quotes a little scrap from Froude, and a little scrap from Faber, and a little scrap from Newman, perhaps a piece of a private letter, or a secret journal, and says, "There, *all these men* teach that and think this, and what must they come to?" The argument is obvious and conclusive to the meanest capacity; and they rush to the next county meeting or Exeter Hall assembly to proclaim the grand discovery that Exeter and Oxford, Palmer and Gresley, Sewell* and Percival, Paget and others, are all going to Rome, nay, even now, are Papists in diguise! This railing of ignorant and weak-minded men is rather a compliment than a censure, and should be welcome to the sincere Churchman. Every labourer in a great but unpopular cause must expect obloquy and abuse; how much more in the cause of God and his Church. "If they have called the master of the house Belzebub, how much more they of his household?" The surest mode of meeting these revilings is "the patient continuance in well-doing;" the diligent discharge of pastoral duty and ministerial vows in the mode prescribed by the Church; the faithful proclaiming of her system in the pulpit, the periodical, the tract, the pamphlet, and the more elaborate volume. When gross prejudices and ignorance prevade the minds of a large multitude of nominal Churchmen, and these are industriously inflamed and operated on by designing *unveracious* dignitaries and curates to promote the influence of their doctrinal and practical errors, and destroy the existence of sound Churchmanship, caution and prudence are indispensably required, as well as moderation and calmness in the expectation of results. However diligent the labour and careful the method employed, the increase is the gift of God, and His hand will bring it to pass in His own good time. This is peculiarly to be borne in mind when we consider the present relations and condition of the Church of England.

Beside the check given to the progress of Church principles by the treachery and desertion of some of their professed advocates, we must observe the pernicious effects which the civil supremacy of the State has wrought. The principle is now boldly asserted that the nomination and apppointment of Bishops rest with the Crown, *i. e.* in fact the Ministers, and that they may appoint whom they please. When nominated he *must* be elected, and when elected, *confirmed*, and when *confirmed*, consecrated. If those on whom the election, confirmation, or consecration officially devolves, refuse to perform their *duty* to their Soverign—their duty to Christ has nothing to do with the matter according to the present Premier—they incur the penalty of a *Praemunire*. This principle was settled in the case of Dr. Hampden, who was under censure by the University of Oxford for inculcating dangerous and unsound doctrines. On the same ground, therefore, they might appoint such men as Saml. Clarke, (an Arian) or Blanco White, (a Socinian) or John Sterling, (a Sceptic) or any other, provided he was a regularly ordained Clergyman of the Church of England. We are not sure that they could appoint Baron Rothschild or W. J. Fox, on account of the absence of that precedent condition. When we compare this fearful abuse with the careful system of checks provided in our branch of the Church against improper nominations and elections, we have much reason to be thankful to God.

Again, it is claimed, by some official personages, that the Sovereign, acting by means of *Commissioners* and *delegates*, appointed by her sole authority, is the sole judge of doctrine in the Church of England, and we have a practical exemplification of this in the notorious Gorham case. Four or five "lawyers of great eminence" (one a Presbyterian) undertake to decide a great point of Catholic doctrine, and in their decision, show their total ignorance of the subject. Trained from their youth to the verbiage and fiction of legal documents and pleadings, they fancy that *the offices of the Church are to be interpreted in the same manner.* An indictment for an assault states that A. B. attacked C. D. "with swords, guns, sticks, staves, ropes, hands and feet," and did him sundry dreadful injuries, when, perhaps, he only boxed his ears or pulled his nose; the uninitiated reader is astonished, but tne Judge says—Pooh! man—that's the form—it is only an indictment. So when the Judicial Committee came to the consideration of the offices of Baptism, they were somewhat staggered at the plainness of the language, until versed in legal circumlocutions the happy idea struck them,—"Pooh! they are only prayers." And this happy thought coupled with a voluntary blindness or a real inability to see the worst features of Gorham's heresy, authorized them to whitewash his ecclesiastical character, and declare him meet for the cure of souls! If an Arian should next be brought before a similar body, they may decide that the Nicene Creed is only a form, and not to be taken in its literal sense, since most eminent individuals, both in and out of the Church, have thought it "a frigid sing-song,"* and taught that it merely expressed the *erroneous Philosophy of the age in which it was composed.*†

Now, a decision of this kind, however ill-grounded and futile in itself and repudiated by the sound sense of the Church and its orthodox prelates, clergy and laity, has a very strong influence on Pseudo-Evangelicals and establishment-men. The former, because it suits them, and the latter, because it is a *judicial decision*. The Church, in their view, is a legal creation of the State, and the State appoints its officials, some ministerial and others judicial; and these latter have exclusive power to say what the *law* is. The worship of Jupiter was regulated in Rome, and that of Pallas at Athens, by the laws of the State, and all citizens were obliged to conform to it, as thus regulated. And why should not Englishmen, who are, or ought to be, good subjects of their Queen, obey the *law of the Church* when declared by competent authority. Such is the view of a very large number, as we have already said; and any mention of the independent spiritual authority of the Church, derived from a higher source, even Christ, her great head, is denounced as fanaticism, declared against as disloyalty, or reviled as Popery. In the plentitude of a fancied spiritual authority, we now learn the Prayer Book is to be revised by a *Royal Commission*; and a *Royal Injunction* to be issued forbidding "*Tractarian* practi es," which is just as definite in its expression, and probably meant to be as convenient in its application, as the *incivisme* of the first French Revolution. While the power of the Crown is continually more and more circumscribed in temporal matters, and that of the Democratic branch, the House of Commons, threatens to absorb, virtually, the whole office of legislation: the most unlimited and dangerous prerogatives are claimed and exercised in regulating and governing the Church. The provisions of MAGNA CHARTA are trampled on which provides for its liberties, while those are sedulously guarded which relate to the civil rights of the Englishman in life and property. We have so often spoken of the tyrannical silencing of the Convocation, and the deprivation of a national Synod, that we will not recapitulate the grievance on the present occasion.

Over and above all this, there comes "the Papal aggression"—the pretended annihilation of the English Church, the partitioning of the whole of England into new territorial divisions, and the "*restoration* of England thereby to the communion of the Catholic Church:" i. e., the See of Rome. The advocates of church principles have now to defend themselves against the usurped claims of Rome on the one hand, and the trying assaults of popular ignorance and fanaticism on the other. The same voices which cry "no Popery"! sometimes cry "no Bishops! no Church!! no Religion"!!! The same orators who declare against Transubstantiation, and Purgatory and the Papal supremacy, also rave against Baptismal Regeneration, and the Real (Spiritual) Presence, and the Grace of the Sacraments, and the "authority of the Church in controversies of faith." They utter ridicule against the decent order and strict observance of the Anglican Ritual in the same breath in which they denounce the ceremonies and rites of the Roman, which are rejected and forbidden by the former. Let the true friends of the Church bide their time and hold fast what they have gained. In the present turmoil and agitation of ignorance and fanaticism, and the cunning schemes of dishonest politicians, unprincipled statesmen, and unveracious clergymen, they will have enough to do to DEFEND THE PRAYER BOOK. Here they must take their stand, to demonstrate the truth of its doctrines, and the wisdom and sufficiency of its services; and teach the people of their charge to receive them with the understanding and the heart, and carry them out diligently and faithfully in practice. If the iniquitous scheme of a revision by a Commission or by Parliament should be attempted, we believe and trust the blow will recoil upon the vile agitators and plotters against the Faith of Christ and the honor and prosperity of His Church. We confidently wait the issue.

We have delineated briefly some of the present difficulties in the Church of England, as well as the causes of them, and we see there is no ground to despair of the final triumph of her system of faith and doctrine, and the preservation of her well-devised and wisely presented ritual order, though there may be ground for deep anxiety and solicitude. From some of these difficulties we are happily free. We are independent of State control in the internal regulation of the Church. We have full power to meet in Convocation, and make Canons and do such legislative acts as may be required. We are not perplexed by legal questions and contending claims as to the respective limits of the authority of Queen and Pope; and we settle for ourselves the metes and bounds of our Episcopal sees, and leave the Papists the unrestrained liberty to arrange theirs. There is, moreover, we think, a more general and enlightened attachment to the Prayer Book, and a more faithful adherence to its provisions and regulations on the part of professed Churchmen. Gross violations of its injunctions, such as the omission of the ante-Communion Service are practised, we understand, by a few men, in some Dioceses, but we trust the cases are rare; while the imitations of the Roman ritual which are alleged (whether truly or falsely) to be extensively practised in England, are here, wholly unknown. Let not our readers then be agitated or perplexed by the storms which rage on the other side of the Atlantic, however deep the interest they may take in the welfare of the Parent Church. And let them take good heed that they be not alarmed or deluded by the false assertions, the specious inventions, and the pretended zeal for gospel truth, on the part of those Puritan theologians, who, in the wise permission of God, have been permitted of late years to plague us for our sins. Some of these men, who were once disciples of Hobart, have deserted his banners, embraced that Pseudo-Evangelicism he so successfully opposed, and display all the zeal and bitterness of *neophytes* against their former principles, friends and associates. These little men sin against their own souls, but cannot influence the high minded and well instructed Laity.

* "Hawkstone," by this talented writer, has attained to a seventh American edition, we are happy to see by an advertisement in the *Gospel Messenger*. It has been denounced by the Low Church Press as teaching the most fearful "Puseyism," but Mr. Sewell, we believe, is not likely to go to Rome. A commendatory preface to it was written by the Rev. Dr. Williams, now President of Trinity College, Hartford.

* John Calvin called it *frigida cantilena*.
† So Bishop Hampden, as was charged.

Decease of the Rev. Dr. Ogilby.

We have to announce with the deepest sympathy and sorrow, the demise of the Rev. Dr. Ogilby, Professor of Ecclesiastical History in the General Theological Seminary. This sad event occurred at Paris, on the 2d day of February last. The previous accounts of his health were more encouraging, and the termination of his illness was sudden and unexpected, and has proved a great shock to the feelings of his numerous friends. We need not say that we feel most poignantly this dispensation of Divine Providence, which deprives the Church of a most zealous, faithful, and accomplished son. An acquaintance of nearly twenty-five years, commenced in the pleasant days of College life, and continued unbroken to the present time, enables us to bear witness to the excellence of his character, the elevated tone of sentiment and thought which always characterized him, his purity of heart and generosity of spirit, and his noble devotion and steadfast perseverance in the path of duty. Ere his College course had been completed, he was selected by the observant eye of the Rev. Dr. Harris to commence the establishment of the Grammar School of Columbia College, in which arduous task he was eminently successful. He subsequently was appointed *Professor of Ancient Languages* in Rutgers College, New Brunswick, and remained in that honorable post for several years, performing its duties with the utmost acceptance and fidelity. While there, after a long and diligent course of preparation for the Sacred Ministry, he was admitted to the Diaconate, and in due order of time to the Priesthood, in the diocese of New Jersey. In the close of 1840 he was, on the nomination of P. G. Stuyvesant, Esq., the founder of St. Mark's Church in the Bowery-Professorship of Ecclesiastical History, unanimously elected to that important post, vacant by the promotion of Dr. Whittingham to the Episcopate of Maryland. The testimony of those whom he instructed, and the general approbation of the Church, attest how ably and diligently he filled this station. In fact, the excessive mental labour he underwent, and his untiring assiduity in all the duties of his office as a Professor and Presbyter, may be considered as the primary cause of his bodily prostration and then of his premature departure from the scene of his earthly toils and cares. His position in the Diocese of New Jersey, with which he remained connected, was prominent and useful. He was repeatedly chosen a delegate to General Convention, and distinguished himself both in speech and counsel. He was also a Trustee of Burlington College, and materially contributed to its firm establishment and onward progress by his wise suggestions, past experience, and zealous attention to its interests. The accompanying Resolutions bear witness to the affectionate regard of the students of that Institution.

The following resolutions were unanimously adopted at a meeting of the STANDING COMMITTEE of the General Theological Seminary, held at the Vestry Room of Trinity Church, New York, February 25th, 1851.

RESOLVED, That this Committee have heard with deep sorrow of the unexpected death of Rev. Dr. Ogilby, 'St. Mark's-Church-in-the-Bowery' Professor of Ecclesiastical History in the General Theological Seminary.

RESOLVED, That we shall ever hold in the most grateful and respectful remembrance the Christian gentleness, eminent ability, disinterested and indefatigable labours for the Seminary and the Church for which Dr. Ogilby was most distinguished.

RESOLVED, That the respectful and affectionate condolence of this Committee be tendered to the afflicted relict and family of the deceased.

RESOLVED, That a certified copy of these Resolutions be delivered by the Secretary to Mrs. Ogilby, and sent for publication to the "Churchman" and the "Banner of the Cross."

(Attest,) ISAAC PARDEE, Sec'y.

At a meeting of the FACULTY of the *General Theological Seminary* of the Protestant Episcopal Church, held in the Seminary, on Friday, the 21st of February, 1851, the Faculty ordered the following entry to be made upon the minutes—

"The Faculty have this day heard, with emotions of deep and heartfelt sorrow, of the death, in a foreign land, of their beloved brother and associate, the Rev. JOHN D. OGILBY, D. D, 'St. Marks-Church-in-the-Bowery' Professor of Ecclesiastical History. For nine years had he fulfilled the duties of his arduous station with great fidelity, unremitting industry, and distinguished ability, respected and beloved by the students, honoured and esteemed by his colleagues in office. Health impaired by his severe studies, forced him to seek rest from his toil, and a more genial clime. The hopes and fervent prayers of many went with him. But it has pleased ALMIGHTY GOD not to permit him to return to us: and his chair is now, in the wise Providence of our Heavenly Father, vacant. Mourning his loss, as of one endowed with many virtues,—the kind and generous Friend, the ripe and accomplished Scholar, the able and successful Teacher, the humble and devout Christian, the zealous and devoted Minister of the Cross,—the Faculty would yet bow with submission to the decree of the all-wise and merciful GOD, and not sorrow as those without hope. And while they weep for themselves, they would mingle their tears with those of his attached pupils, and especially with those of his bereaved family and mourning friends; and offer their fervent prayers, that He Who "hath taken away," will pour into their bleeding hearts the soothing balm of His Heavenly peace and consolation.

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"*Ordered*—That a copy of the foregoing Proceedings be sent to the Wife and Mother of our departed Brother—communicated to the Students—and published in the Church Papers."

(Signed) Samuel R. Johnson,
Secretary of the Faculty.

General Theological Seminary,
Feb. 22d, 1851.

At a meeting of the *Students*, held this day, Mr. Eugene Augustus Hoffman announced the death of the Rev. John D. Ogilby, D. D., "St. Mark's-Church-in-the-Bowery" Professor of Ecclesiastical History:

Whereupon Messrs. E. A Hoffman and Jubal Hodges, of the Senior Class, Messrs. W. E. Armitage and John Philson of the Middle Class, and Messrs, E. A. Foggo, and E. M. Peck, of the Junior Class, were appointed a committee to draft resolutions expressive of the feelings of the students on the sad event.

After retiring, the Committee reported the following resolutions.

"*Resolved*, That we have learned, with the deepest regret, the decease of our late beloved Professor of Ecclesiastical History, the Rev John D. Ogilby, D. D.

Resolved, That while we bow our heads in submission to this afflictive dispensation of our Heavenly Father, in removing him from his sphere of usefulness in the Church militant, we cannot but mourn the loss of his deep learning, untiring energy, and self-consuming zeal, which he always employed to advance the interests of the Church he loved so well.

"*Resolved*, That in him we have lost one whose breast ever overflowed with sympathy for the student, whether at the bed-side of sickness, or amid the perplexing mazes of Ecclesiastical History;—whose wise and careful instruction was ever wont to kindle in us a "filial love and reverence for our Mother, the Church;" and whose devotion to this, her chief school of the prophets, was manifested by his "constant prayer that God might keep us by His Grace from all temptation, and prepare us to serve Him in His Church, to His own honor and glory, and our own eternal gain."*

"*Resolved*, That we sincerely sympathize with the bereaved family of the deceased, and commend them to the protection of Him who alone can "endue their souls with patience under their affliction, and with resignation to His blessed will."

Resolved, That in token of respect for the deceased, we will wear the customary badge of mourning for thirty days.

Resolved, That a copy of the foregoing Resolutions be transmitted to the family of the deceased, and to the Church papers for publication."

Which Resolutions were unanimously adopted.

(Signed) Lawrence S. Stevens,
Chairman.
Wm. White Montgomery,
(Signed) Secretary.

* Last words of the deceased to the students.

BURLINGTON COLLEGE.

At a meeting of the Association of the College classes and Sixth form for the erection of the Chapel of the Holy Child Jesus, on the 22d of February, 1851, it was unanimously resolved;

Whereas, we have heard with deepest grief, of the death of our much beloved and esteemed friend and Trustee, the Rev. Dr. Ogilby.

Resolved, That as Churchmen, we have lost one of the brightest ornaments and strongest pillars of the Church; as members of the College, the death of Dr. Ogilby has taken from us one whose voice was foremost in framing, and whose hand was among the strongest in upholding our Alma Mater.

Resolved, That the members of this Association wear the usual badge of mourning for the space of thirty days.

Resolved, That a copy of these resolutions be published in the Banner of the Cross, the Missionary, and the Churchman, and a copy sent to the family of the deceased.

Hobart Chetwood,
Chairman.
M. T. Johnston,
Sec. of Correspondence.

At a meeting of the Alumni, held subsequently, they unanimously expressed their concurrence in the foregoing resolutions, and sympathy in their object, and resolved to wear the usual badge of mourning for thirty days.

W. C Doane,
Secretary of the Alumni.

Burlington College, Feb. 22d, 1851.

New York Dispensary.—We have been presented with the 61st Annual Report of this benevolent and efficient Institution, being for the year 1850. Through the aid of two legacies from Misses Elizabeth and Sarah Demilt, of $5000 and $3000 respectively, the Trustees have been enabled to make extensive alterarions in their building, and also to erect another in the rear, of four stories, called the "Demilt Building."

The whole number who have enjoyed the benefits of the Dispensary for the year, has been		40,835
Of this number,		
Prescribed for at the Dispensary,		30,416
"	their Dwellings,	8,436
	Vaccinated,	1,982

The number of prescriptions has been more than 100,000.

Receipts from every source,	$13,541 99
Expenditures for all purposes,	13,865 24
Due the Treasurer,	$323 25

The expenses for alterations and building, have been $[illegible]300, and $5,450 of the legacies have been invested, leaving about $4155 for the ordinary expenses of the Institution; a small amount indeed, when the benefits rendered are considered. The amount received from annual subscriptions, has been $605, with four life subscriptions (50 each), $200. A donation of 500 has been received from Miss Lind, and in token of gratitude, she was elected a Life Member.

The House Physicians (aided by ten Physicians, each of whom is required to attend daily for one hour) are at the Dispensary from 9 to 2 o'clock. There are also six Physicians who attend at their dwellings those who are unable to come to the Dispensary. The Board of Trustees is also divided into visiting Committees of two each.

The city has now been districted by those clergy of the Church who have Parochial cures, for the more efficient and systematic visitation of the poor and needy of our Communion, they may derive much aid and benefit from this Charity. We are informed that persons in need of medical aid, as they may recommend to its officers, will be promptly attended to, and that their cordial co-operation in its work would doubtless prove of great advantage to those whom they minister.

The Bishop of New Hampshire arrived in town at the close of last week, and commenced the discharge of Episcopal duties in the Diocese on Sunday last, of which notice will be found in another column. He is staying, we learn, with the Rev. Dr. Haight.

Foreign Intelligence

The Collins' line Steamer *Baltic* arrived at this port on Thursday, the 20th inst., at noon, after an excellent run of 12 days. She brought a week's later advices.

The quarrel between the President and the Assembly of France continues very bitter. The former demands a donation of 1800,000 francs for additional expenditures, which it is said will be rejected by a very large vote. If so, he declares that he will appeal to the country. It would thus appear that the expense of fetes and donations to the army and people are in the end to be paid by his beloved constituents. Some of the Legitimists have avowed openly in debate their wish for the restoration of the hereditary monarchy, and also that they intend to move for the repeal of the law excluding the Bourbons from France.

A conspiracy has been discovered in Vienna, having for its object another revolution. A hundred arrests have been made. Some battalions of the line were concerned in it, and were hastily removed from the capital.

Rumors are rife of intended insurrections in the Italian Peninsula. Mazzini is in Switzerland organizing plans and forces for the purpose. Austria and France it is said will in the Spring occupy the country, and thus put an end to the project, if the Swiss government continues to allow these violations of international law. It is also said that Garibaldi with two ship loads of volunteers from New-York, or some other American port, is to rendezvous at Tangiers, land on the Neapolitan territory, and set all Italy in a blaze. Considering, however, the immense force of Austrians and French now in the peninsula, this is more easy on paper than in practice.

In Rome some amusement has been excited by the furnishing of certain nude images and statues with garments of stucco. Lord Fielding has presented *a silver cradle* to a wooden image called the *Bambino* in the church de Ara Coeli in hopes that the honors of his name and house may be perpetuated thereby!

Parliament assembled on the 4th, pursuant to proclamation. The speech was delivered by the Queen in person. It embraced the usual topics of peace abroad and prosperity at home, except in some of the agricultural districts. The passage most anxiously looked for, that relating to the "Papal aggression," was cautiously and vaguely worded as we expected. It was as follows:—

The recent assumption of certain ecclesiastical titles conferred by a foreign power has excited strong feelings in this country, and large bodies of my subjects have presented addresses to me, expressing attachment to the throne, and praying that such assumptions should be resisted. I have assured them of my resolution to maintain the rights of my crown and the independence of the nation from all encroachment, from whatever quarter it may proceed. I have at the same time expressed my earnest desire and firm determination under God's blessing, to maintain, unimpaired, the religious liberty which is so justly prized by the people of this country.

It will be for you to consider the measure, which will be laid before you on this subject.

In the course of the debate on the adoption of the address, Lord Stanley said that effective measures and not delusive ones must be adopted by ministers, if they meant to do any thing. They must be general, and extend to Ireland as well as England. He desired that his fellow subjects of the Roman Catholic persuasion should enjoy the unrestricted exercise of their religion, and the civil privileges conferred on them by law; at the same time if encroachments had been committed by the Pope and his advisers, they must meet the case boldly, wisely, and deliberately. Lord Camoys said:

He was a Roman Catholic, as his forefathers had been for centuries, but at the same time he was an Englishman, and the rights and liberties of England were as dear to him as to any of their Lordships He admitted the spiritual supremacy of the Queen over the established Church of England to the fullest extent that the most orthodox member of that church could desire, and he acknowledged the supremacy of the Pope over the Roman Catholic population of this country in spiritual matters; but as to any other assumption of power over this country on the part of the Pope, or any undue exercise of his spiritual power over its population, against any such assumption he felt it to be his duty to protest. He did not think, however, that the recent appointments of the Pope were an infringement of the law; but he thought Cardinal Wiseman had not acted with due discretion."

The debate in the Commons was somewhat discursive. Mr. Roebuck, (Rad.), A. B. Hope, (Conservative), and Lord Arundel, (R. C.), disapproved of the proposed measures; while Sir R. Inglis, (Cons.), Mr. Anstey, (R. C.), and Mr. Plumstre, (Cons.), advocated decisive action. Col. Sibthorp threw the blame on the Government. Lord J. Russell defended the policy of the Ministers, spoke severely of the late step of the Pope, and said that in his late letter to the Bishop of Durham he referred only to practices adopted by the clergy of his own church, not to those of Rome. He said Lord Shrewsbury had informed him by letter, that the late act of the Pope was caused by those in his counsels who were deeply hostile to the interests of England.

On Friday, Feb. 7, the anxiously expected bill was brought forward. We find the following notice of Lord John's speech in the *Commercial Advertiser*:—[our own files not being so late]

He asked leave to introduce a "bill to prevent the assumption of certain ecclesiastical titles in respect of places in the United Kingdom." He said that the changes in the Papal hierarchy had been made not only without the consent, but without the knowledge of the English Government. The course pursued by the Pope was, he said, an insult to the Queen, and the declaration was received with cheers, continued for a long time from all parts of the House.

All the knowledge which Lord Minto had of the matter was that in an interview with the Pope, that dignitary pointed to some paper lying on the table and said, "There is a project which affects you," What the project was Lord Minto was not informed.

Lord J. Russell ridiculed the idea that "the Pope can never retrace his steps"—that what Rome had once done must remain in force forever; and proved the reverse by historical facts, and he then commented severely upon the bull recently promulgated in England, and detailed the action which the Government had taken in consequence.

The design of the Papal movement, the change from vicars apostolic to bishops, was to obtain a greater control over endowments which were in the hands of Roman Catholic trustees.

He proposed, therefore, that no such titles should be permitted to be assumed by these bishops, and that all property left to or given to such persons under such titles should be null and void, and forfeited to the Crown, with power to the Crown to appoint trustees to administer such property.

And to prohibit the assumption of any title for any place or territory within the United Kingdom, adding—

Whatever might be the ultimate result of this legislation, they were not at present in a position to proceed further. The individual who had taken upon himself to represent the wishes of the English Roman Catholics to the Pope, had it in his power to remove many of the difficulties, and if he, a Prince of the Roman Church, had any desire to promote the interests of the Roman Catholics in this country, he would at once renounce the title he had assumed. But if other counsels should prevail and he should instil counsels of revenge and ambition into the Court of Rome, no doubt a struggle would take place. In that case his (Lord J. Russell's) course was clear.

He was for the fullest enjoyment of religious liberty, but he was against any interference on the part of ecclesiastics in the civil affairs of the realm. In his own Church he had always opposed any measure calculated to encroach upon the civil supremacy in this realm. If that was the case as regarded the Church of England, which he believed was the most consonant with the maintenance of civil freedom, how much stronger must be his opposition to any attempt on the part of the Pope to establish supremacy in this realm.

It will be seen that nothing is said of the penalty to be attached to the assumption of these titles, so that the only thing gained is the prohibition to obtain a legal title to property. We presume this is virtually the state of the law now. Some of the ultra-Protestant journals seem to be very indignant that more positive legislation is not proposed. The debate on the bill will no doubt be animated and shed some light on the secret negociations said to be on foot.

The Roman Catholics were waxing furious in relation to the anticipatedbill. Archbishop Cullen and his clergy, in Armagh, had passed resolves to "maintain with unshaken confidence their right and that of their Catholic brethren to a free and unrestricted intercourse with the Holy See."

Father Ignatius (Mr. Spencer) promises that as soon as "a crusade of prayers is rightly taken in hand by the Irish for the conversion of England, Ireland will become a land of saints, and the happiest and most prosperous, not only in heavenly but in earthly good!!"

The Hon. and Rev, Robert Liddell, the Vicar of Barking, is to be appointed to St. Paul's, Knightsbridge and St. Barnabas, when the resignation of Mr Bennett has been completed.

The venerable Bishop Low has withdrawn his resignation of the Diocese of Moray and Ross, finding that it had not been accepted by the other Bishops, and that irregular proceedings had taken place in the Diocese.

The Rev. Mr. Lowe has resigned the Chaplaincy at Funchal, in Madeira, having been compelled to do so by the Bishop of London. It is reported that the congregation means to call a Scotch or American clergyman.

A controversy has commenced between Dr. Brown, the R. C. Bishop of Chepstow, and the Rev. J. Baylee, Principal of St. Aidan's College, Birkenhead, the former binding himself to defend "all doctrines and practices" that have received the "formal sanction" of his church, the latter everything contained in "The Book of Common Prayer." Mr. Baylee has opened the controversy by an attack "on the Infallibility of the Church of Rome." Bishop Brown has given notice that he means to object to the sixth of the 39 Articles.—*Guardian.*

Lay Association for "Church Reform."—An association has been formed at Plymouth, "for the protection of the Protestant principles of the Reformed Church of England, as by law established, and for the adoption of such measures as may be from time to time expedient for carrying the above purpose into effect, and especially with a view to the exclusion of the practices and teaching of Tractarianism therefrom." Their plan of Church reform embraces, "a revision, by competent authority, of the Book of Common Prayer, and the Canons of the Church, with a view to the exclusion therefrom of all matter susceptible of a Romish interpretation; and a more just and equitable distribution of the Church revenues." For the furtherance of these objects, they propose to diffuse information, to exercise Parliamentary influence, to communicate with kindred associations and to use "similar constitutional means." A committee has been appointed, and a report drawn up. At one of the meetings, Dr. Soltan, who appears to be one of the leaders, said, "there was clearly something in the Liturgy—not in the Thirty-nine Articles—under which Popery sheltered itself, and this must be rooted out."—*John Bull.*

In the list of "*recent converts*" given in the "Roman Catholic Annual Register for the year ending June, 1850," p. 152, are the following cases, viz.:—"T. Harris, an Independent Minister, at Alford, Lincolnshire; S. S. Wilson, Pastor in an Independent congregation; J. Bell, a Presbyterian Minister."—Were these Tractarians!—*Eng. Churchman.*

We give the annexed document with much satisfaction. The Colonial Bishops and Clergy are, in general, fully alive to the case, and take a firm and true position. We are sorry to have to except Calcutta and Madras.

Cape Town Diocesan Declaration.—We, the Bishop and Clergy of the diocese of Cape Town, in communion with the united Church of England and Ireland, under a deep sense of the duty we owe to God and His Church, and after seeking in earnest prayer for the guidance of the Holy Spirit, do feel that an obligation is laid upon us by the present circumstances of the Church of England, as well as for the purpose of exhibiting our sympathy with Her to whom we are bound by so many ties of love and gratitude, as for dis-abusing the minds and quieting the consciences of the people committed to our care, to make this our solemn declaration:—

1.—That we do most cheerfully and willingly acknowledge to belong to the Queen's Majesty that prerogative which we see to have been given always to all godly Princes in Holy Scripture, by God himself; that is, that they should rule all states and decrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain, with the civil sword, the stubborn and evil-doers. (Article xxxvi.)

2.—But, whereas, to the Church of God alone has been entrusted, by her Divine head, the keeping of the faith once delivered to the Saints, and consequently "authority in controversies of faith.—(Article xx.) And whereas, this office of the Church hath ever been allowed, so far as we know, by all Christian Saints,—

And whereas, it is most certain that the title of the Church of England in particular, freely and effectually to exercise this office, is bound up with the most ancient rights and liberties of the realm, and is thus part and parcel of the inheritance of Englishmen, by Magna Charta "confirmed to them for ever," most plainly acknowledged in many legislative enactments since, and never at any time revoked—

And whereas, it is equally certain, that by immemorial usage, confirmed by many Statutes, a "National Synod "is the true Church of England by representation."—(Canon cxxxix.)

And whereas, it appears that a Court has been recently established as the Supreme Court of Appeal in England, in matters affecting the Faith, by Act of Parliament, without the consent of the Church; which Court may be composed mainly, if not entirely, of persons alien from, or positively hostile to, the Church.—

And whereas, the said Court has itself declared its own incompetency directly to decide points of Doctrine, though it is currently believed to have done so by implication.—

We do further believe, that we cannot consider this Court as entitled to express the judgment of the Church of England in points of Doctrine; and therefore, while we are ready and anxious to listen dutifully to the acknowledged voice of the Church, we cannot accept from such a Court any interpretations or decisions in a controversy of Faith. And we do, moreover, fervently hope and pray, that Her Most Gracious Majesty the Queen, in the exercise of her undoubted prerogative, may be moved to protect the ancient liberties of the Church of England, and to remove those obstacles which, at present, prevent the Church from meeting to deliberate in a free and lawful synod, not only upon such questions' pertinency to the faith, as have been recently brought into dispute, but also upon such other subjects as affect the vital interests of the Church.

The above declaration is signed by the Bishop, by the Rev. A. J. Menimen, Archdeacon of Graham's Town; by the Rev. M. A. Newman,; T. C. Welby, and J. Green; Rural Deans, the Rev. H. M. White, Principal of the Diocesan Collegiate School, and by thirty other Clergy of the Colony.

John Bull.

New Publications.

Jane Bouverie; by Catherine Sinclair,—Harpers, 1851, is a pleasing and touching tale of Domestic Life, with a variety of characters, such as one meets with in every day society, naturally drawn, and in good keeping with the moral of the story. It inculcates lessons of piety and resignation in seasons alike of prosperity and adversity, and may be read with pleasure as well as improvement.

Putz's Manual of Modern History:—(Appletons, publishers,) is a neat and accurate sketch of the subject, prepared with the same diligence and judgment as his previous works on Ancient and Mediæval History, and will be found very useful as a book of instruction.

Lavengro, an Autobiography, by George Borrowe, or "The Scholar Gipsy and Priest," is a very singular production, full of all sorts of learning, especially philosophical, a good deal of wild imagination, and details of strange adventures. The author had a propensity for *vagabondizing* from his childhood, and there is much curious information respecting the manner and mode of life of gipsies, and other vagabonds. A work from Mr. Borrowe on their language, drawn up in a scientific method, might, possibly, be useful: we can form no judgment from the vague account here given. A Romish Priest figures largely in the narrative, and we are told that one object of the author is to expose the machinations of the Jesuits. Certainly this is the most singular rocket that has yet been fired into their camp.

We have just received from Messrs. D. Appleton & Co., "The Descent of Christ into Hades," by William W. Lord, from which we expect much gratification in the perusal.

We have received the *Sailor's Magazine*, and the *American Phrenological Journal* for March: also, the *Mentor*, which continues, both in matter and manner, to answer its object admirably, i. e., the pleasure and advantage, both moral and religious, of young persons.

Among the pamphlets lately received are the following:

The Causes of the Prosperity of New York.—An anniversary address delivered before the St. Nicholas Society of New York, Dec. 3, 1859, by William Betts, ll.d. Stanford and Swords. An agreeably written discourse, unostentatious in style and tone as becomes such an occasion, but affording food for the development of thought in the facts and principles adduced. Four causes are enumerated: The Geographical Position; the Old Colonial Races, Dutch, English, and French, whose national temperament and peculiarities are happily sketched; the Manners of the Colonists; and the System of Law and Government. The author concludes with some just and seasonable remarks on the reverence which should be maintained for religion and the cultivation of learning and science, by which the advantages we enjoy may be secured to us. We have perused this discourse with much pleasure for which we cordially thank the author.

A Review of the "Decline of Popery and its Causes," by a Protestant, shows that the coarseness and scurrility of ultra-Protestantism produces disgust and scorn in well principled minds, and a reaction in favor of the party assailed. The invectives and indecency of Dr. Murray are in many cases fairly pointed out by the Reviewer, who in the excess of candor goes often into the opposite extreme. He uses the word "Catholics" throughout to denote the adherents of the Church of Rome; and finds fault with the assertion that its "doctrines" are "corrupt inventions," which some of them certainly are; and assuredly the present Romish system is not "contemporary with the advent of our Saviour." Some of the statements also as to Irish history need as much qualification as those of Dr. Murray, in our opinion.

The Moderation of the Church, by the Rev. James Cole Tracy, of Maryland, is the title of a sermon delivered at the Church of the Holy Cross, Troy; and very clearly points out how the Church of England and our own pursues a middle course between Romanists on the one hand and ulra-Protestants on the other—holding the pure faith of the Primitive Church, but not attempting with unhallowed daring to seek a forced consistency at the expense of revealed truth, or fill up by human imagination and reasoning what God has kept secret from us. It reflects very happily the spirit of the Church.

The Quarterly Review for January has been received from Messrs. L. Scott & Co., which we shall notice in our next.

Some notices we have prepared are unavoidably postponed.

Diocesan Intelligence.

New York.—*Episcopal Acts by the Bishop of New Hampshire at the request of the Standing Committee.*

Sexagesima Sunday, February 23, p. m.—In the Floating Church of our Saviour for Seamen. The Missionary, the Rev. B. C. C. Parker, read prayers, and the Bishop preached and confirmed *nine* persons. E.—In the room occupied as a place of worship by the congregation of the Good Shepherd, the Rev. Mr. Parker read prayers, assisted by the Rev. J. H. Hopkins, junr., Deacon, who read the lessons. The Bishop preached, confirmed *eleven* persons, and addressed the candidates. The Rector, the Rev. Ralph Hoyt, read the preface.

Tuesday.—The Bishop, in the presence of the Rev. Drs. Turner, S. R. Johnson, and Haight, pronounced sentence of Deposition from the Ministry upon Ferdinand E. White, who had declared to the Ecclesiastical Authority of the Diocese that he had submitted to the authority of the Roman See.

Appointments by the Standing Committee for the Visitation of the Bishop of New Hampshire.

Quinquagesima Sunday,	Mar. 2,	A. M.	Calvary.
		E.	St. Luke's.
First Sunday in Lent,	Mar. 9,	A. M.	Transfiguration.
		P. M.	Chapel of Grace.
		E.	Holy Trinity, Brooklyn.
Second Sunday in Lent,	Mar. 16,	A. M.	*Ordination*, Ascension, N. Y.
		P. M.	St. Philip's.
Third Sunday in Lent,	Mar. 23,	A. M.	St. Paul's, Brooklyn.
		P. M.	St. Mark's, "
		E.	Messiah, "
Fourth Sunday in Lent,	Mar. 30,	A. M.	Zion, New York.
		P. M.	All Saints.
		E.	Epiphany.
Fifth Friday in Lent,	April 4,	P. M.	Christ's, North Brooklyn.
Fifth Sunday in Lent,	April 6,	A. M.	St. George's.
		P. M.	Holy Communion.
		E.	Emmanuel.
Sixth Friday in Lent,	April 11,	P. M.	Grace, Brooklyn.
Sunday before Easter,	April 13,	A. M.	St. Paul's, New York.
		P. M.	Annunciation.
		E.	St. Thomas's.

*** Candidates for admission to the Diaconate or the Priesthood are requested to send in their Testimonials to the Standing Committee on or before the first of March; and to attend the Bishop for Examination, on Friday, the 14th of March, in the Chapel of the General Theological Seminary, Chelsea Square, at 9 o'clock, A. M.

New Hampshire.—The Bishop made his Annual Visitation to St. Michael's Church, Manchester, Tuesday, Jan 21st, preached twice, and confirmed *six* persons.—*Christian Witness.*

Virginia.—*Ordination.*—Sunday, February 9th, in Bruton Parish Church, Williamsburg, Mr. William F. Greene, a candidate recently transferred from the Diocese of New York, was admitted to Deacons orders by Bishop Johns. The Service was read by the Rev. E. Watkins. The Sermon was preached and the candidate presented by the Rev. Dr. Totten. *S. Churchman.*

Alabama.—*Church of the Nativity, Huntsville.*—On Sunday, the 22nd of September, 1850, the Rev. Henry C. Lay, was instituted into the Rectorship of this Church, which has been under his charge since June, 1847. The Service was read by the Rev, John M. Robertson; the Sermon preached from Luke xix. 10. by the Rt. Rev. N. H. Cobbs. D. D. The Bishop also acted as Institutor. J. Withers Clay, Esq., Senior Warden, presented the keys, and the Rector then administered the Communion. At this visitation thirteen persons were confirmed.

In adding a few remarks to the above notice, the writer desires to give his feeble testimony to the usefulness of our Domestic Missionary Society. Seven years ago there were in the whole of North Alabama, comprising many thousand square miles, but two Episcopal congregations, and they very feeble; viz, at Florence and Tuscumbia. About that time the Rev. F. H. L. Laird, visited Huntsville, and finding a few friends of the Church, was induced to take this as his field of labor. Accordingly this was made a Missionary Station. With much labor done, and hardness endured, he gathered a congregation, and secured the erection of a Church which was nearly completed when he retired from the Stateon. The present Rector bears his cheerful and ready testimony to the resulst effected by his predecessor.

Without the aid of the Missionary Society this parish could not have made a beginning. To it we are indebted for our existence In 1847 however, the Vestry relinquished that aid, and determined to stand alone. In the three years last past, they have extinguished a debt of $2,000 on the Church; and expended more than $3,000 in the purchase of a Bell, Organ, and Rectory, &c., within this period the number ef Communicants has doubled, a good beginning has been made towards paying back the Missionary aid afforded us, and at present we have not pews enough to supply the demand.

Such is the brief history of an obscure Church, seventy miles from any other, planted bur seven years, in a community where prejudice was strong against it, but now, under God's blessing, firmly established, able and willing to do something for the destitute around it. Would it not be ungrateful in us to speak lightly of the Domestic Committee that held us up in our infancy?—*Ibid.*

California.—The Journal of the late Convention of this newly formed Diocese has been published in a very neat manner by Mr. Jos. Robinson, of Baltimore. The session lasted from July 24th till Aug. 2. A Constitution was adopted, a Code of Canons framed, the different Diocesan officers appointed, and, as is well known, the Rt. Rev. Horatio Southgate was elected Bishop. We regret to learn that this eminent clergyman has definitively declined to accept the office. The Standing Committee are: *Clergy*, Rev. F. S. Mines, John L. Ver Mehr, LL.D. Sam'l Moorhouse and Aug. Fitch. *Laity*, Messrs. Chas. Gilman, David Turner, Jos. W. Winans, and Phil. H. Perry. Measures were taken for the creation of a Diocesan and an Episcopal fund, and for the erection of a College and Theological Seminary, with other Church Institutions. We shall hereafter advert to some of the peculiar features of the Constitution and Canons, which have been drawn up with much care and foresight.

The Rev. F. S. Mines and family sailed for Chagres in the Empire City on Thursday, the 12th ult., on their way to San Francisco.

We learn that the Rev. Orange Clark, formerly of Rochester, and lately of Quincy, Massachusetts, also sailed for the same destination.

Correct the 7th verse of the "Lament over New York, in the Churchman of the 8th Feb'y, by reading "*rend*" for "*send*" in the *fourth* line.

CLERICAL CHANGES.

Rev. H. T. Wilcoxon, from St. Andrew's Church, Clear Spring, Md., to Christ Church, Smithfield, Isle of Wight Co., Va,

Rev. E. W. Hager, to be Chaplain of the Auburn State Prison.

The Rev. James M. Banister, late of Demopolis, Alabama, to the Rectorship of St. Paul's Church, Greensborough, in the same State.

The following notice appears in the February number of the Spirit of Missions.

The Rev. James W. Cooke has entered upon his duties as Secretary and General Agent of the Foreign Committee. All applications for Missionary appointments, are to be addressed to him, and likewise all letters respecting Missionary Sermons and Meetings.

The Rev. P. P. Irving, Local Secretary of the Foreign Committee, remains in charge of the office in New-York, and of its ordinary correspondence and business. He has likewise the care of the Foreign Department of "The Spirit of Missions," and also acts as General Receiving Agent for the Treasury.

Dr. J. Smyth Rogers having been, since the month of August last, prevented by illness from attending to the office of Treasurer, the Foreign Committee have duly appointed Frederick S. Winston, Esq., (a member of the Committee,) Acting Treasurer of the same. All payments will be made by the Acting Treasurer; but all accounts, as well as all contributions, are to be forwarded to the Rev. Mr. Irving, 2 Park Place, New-York.

Letters relating to the business department of The Spirit of Missions" are to be addressed to Mr. Daniel Dana, Jr., Publisher, 20 John Street.

Mission Rooms,
Foreign Office, 2 Park Place.
New-York, Jan. 16, 1851.

At a Special Meeting of the vestry of Trinity Church, Natchez, Mis., held on the 11th of Feb. 1851, the death of the Hon. George Winchester having been announced, the following Preamble and resolutions were unanimously adopted.

It having pleased Almighty God in His inscrutable, yet all-wise Providence, to remove from his place in the Church Militant, our venerable friend, the Hon. Geo. Winchester, for many years a Vestryman, and Senior Warden of Trinity Church, Natchez; and whereas, the many excellent virtues of the deceased, as well as his usefulness and devotedness to the church, endeared him to us no less a christian than as a man, whose example all will do well to remember, and labor to imitate: and whereas, by the removal of our friend and fellow laborer, a vacancy has been created, which we can scarcely hope soon to see filled. Therefore it be

Resolved, That while we bow and meekly submit to the will of God, under this dispensation of His Providence, we bless His holy name for the good example of our venerable friend and his well-grounded hope of a blessed immortality.

Resolved, That we tender to the friends and relatives of the deceased our heartfelt confidence in this afflicting dispensation of God's Providence; and that the Secretary furnish them with a duly authenticated copy of tnese proceedings.

Resolved, That the foregoing preamble and these resolutions be entered on the Journal of this Vestry, and the "Churchman" and "the Banner of the Cross" be requested to give them an insertion in their respective papers. Attest, B. Butler.
Sec. Vestry Trinity Church, Natchez.

Died.

At Hoboken, on Saturaay, Feb. 15th, S. Stuart, son of A. L. Van Boskerck, aged 20 years.

Notices.

At a meeting of the Missionary Committee of the Diocese of New York, on the 18th of February, the following Stations and Missionaries were appointed for one year from the 1st day of April, 1851.

COUNTIES.	STATIONS.	MISSIONARIES
		Revds
Albany	Cohoes	Jas Adams
Columbia	Kinderhook	F T Tiffany
Delaware	Walton, Deposit and Hampden	J C Brown
Dutchess	Clinton and parts adjacent	S Davis
Essex	Port Kent and Keeseville	
"	Ticonderoga	
Franklin	Malone	
Greene	Prattsville and Gilboa	
"	Oakhill	L A Barrows
"	Windham and Lexington	Thos S Judd
"	Cairo	
Herkimer	Fairfield and Norway	T Applegate
King's	St. Paul's Church, Williamsburgh	Geo W Fash
"	Green Point	Thos Clark
Otsego	Exeter and Otsego	John Hughes
"	Gilbertsville	
"	Cherry Valley and Sharon Springs	I L Townsend
Queen's	South Oyster Bay	J W M'Ilwaine
Rockland	Piermont and parts adjacent	S G Hitchcock
St Lawrence	Canton	M M Wells
"	Morristown and Rossie	J Scoville
"	Waddington and Norfolk	J H Hanson
Suffolk	Islip and Patchoque	H M Davis
"	Sag Harbour	G C Foote
"	Setauket	F M Noll
Sullivan	Monticello	E K Fowler
Ulster	Marlborough and Milton	S Hawksley
"	Rondout	W T Smithett
Warren	Chester	
"	Glen's Falls	J A Spooner
Washington	Fort Edward and Argyle	
"	Granville	W H Williams
"	Sandy Hill and Fort Ann	S B Bostwick
"	Whitehall	G N Sleight
Westchester	N. Salem and Patterson, Putnam Co.	

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR.

The services of this Church will be held on Sunday next, (23d inst.) and thereafter every Sunday, in a large room at No. 67 Greenwich st, nearly opposite the office of the British Protective Emigrant Society.

Service in the morning at half past 10 o'clock, and in the afternoon at 3 o'clock.

British emigrants desiring Pastoral services, will leave their address at the above place, or at the office of the above Society. Feb 22 tf.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Rev. Edward Y. Higbee, D.D., Assistant Minister of Trinity Church, will preach in the Church of the Epiphany, 130 Stanton st., on Sunday evening, March 2nd, in behalf of the New York Bible and Common Prayer Book Society. Service to commence at 7½ o'clock. A collection will be made in aid of the funds of said Society. The friends of the object are respectfully invited to attend.
March 1, 1851.

NOTICE
TO WHOM IT MAY CONCERN.

Stipicalanta is appropriate and beautiful, and very welcome—but, for certain and sufficient reasons, the offer of the other cannot be accepted now. Delay in this acknowledgement, has been unavoidable.

IMPORTANT LECTURE.

Dr. E. P. Banning, will, by request, deliver a Free Lecture to ladies and gentlemen, this evening, (Saturday March 1) at 7½ o'clock, at the Society Library Rooms, 348 Broadway. For the benefit of those who have not heard his recent lectures, he will give a summary of the entire Course, embracing his remarks on the Human Voice, and on the causes, prevention and cure of Consumption and Bronchitos, Dyspepsia, General Debility, Melancholy, Hypochondria, Spinal Curvature, and Deformity of Body. The public generally, but especially Clergymen, Theological Students and Chronic Invalids are invited to attend.

SCRIPTURE LECTURESHIP,
At New York Society Library.

The Lectures upon the Apocalypse, are suspended for the present, and other interesting subjects of the Holy Scriptures will be discussed every Sunday morning and evening at 10½ and 7½, at the Society Library, Broadway, corner of Leonard st., where it is proposed to establish a perpetual Lectureship on the important Facts, Miracles, Parables, and Prophecies of the Bible. To-morrow evening, the Rev. Ralph Hoyt will Lecture upon the Poetic Beauties of the Sacred Volume. Service P.M., half-past 7. Seats Free. A Church organization will be completed at the commencement of the following week.

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Feb. 11, the following contributions, viz.:

J H S, NY, 1; Circleville, Ohio, St Philips, of wh from W B Brown, 5—11 50; Grace, Camden, SC, 25 25; St Stephens, Middleburg, Vt, 14 63; Chapel of the Cross, Chapel Hill, N C, 16; a member of Clarksville, Geo, 2 50; SS, 25c—2 75; St Pauls, Burlington, Vt, 46 67; family mite box, 15; St Johns, Dufugue, Iowa, 10; G F B, Special, China, 50; St Johns, Hartford, Ct, Rev A C Coxe, 50 55; Christ, Middle Haddam, J H Taylor, ed, Af, 20; W N T, Oxford Lad Soc, Ch, 10; Grace, Lockport, 7; Trinity, Utica, Cavalla, Ch, 16; Grace, Utica, Af, 25 34 and 10; Grace, Rochester, Af, 17 33; St Pauls, Paris Hill, 4; St Pauls, Angslica, 2 50; St Peters, 6 27; a friend, by Bp DeLancey, 5; Calvary, Homer, 97cts; St Johns, Canandaigna, 14 56; young ladies Female Sem of do, 3; St Marks, LeRoy, 9 and 13—22; Christ, Maulins, 3; St Johns, Syracuse, 4; St Marks, Hunts Hollow, 2; total from W NY, 152 97; Christ, Oyster Bay, a lady of, 5; Laurenceville, Inda, half 2 50; Christ, Lancaster, Va, 14; Holy Trinity, Brooklyn, 2d Qr pt Supt Miss Teuney, Chi, 100; St Peters, Lithgow, 2; St Thomas, Amenia, 4 62; St Johns, Montgomery, Ala, 20; Smithfield, Jefferson Co, Va, 28; Fanquier, Salem, add, 3; St Johns, Cumberland Parish, Va, 10 20; Mrs Anne S Neblet, do, 5; Trinity, Fairfield, Ct, 17; add from a member Ascension Fem Sch B, Ch, 100; Christ, Charlottesville, Va, 20; St Anns and South Fambain Parishes, Essex, Va, 47 78; S S Christ, New Brighton, Staten Island, Cavalla, Ch, 20; a member of, 5—25; Dr W P Johnston, Washington DC, ed, Af, 20; S S St Annes, Fishkill Landing, NY, Cavall, Ch, 4; Anon Frederick, Md, ed, Af, Ch, Gr, 60. Total, 904 39.

Received from Feb. 16 to 23.

Christ, Reading, 50; Jubilee Chapel, Ill, 8; Christ, Limestone P, Ill, 4 20; thro R W Barnnell, S C, ed, Ch, 150; St Helena, thro Rev J R Walker, 129 56; St Johns, Piqua, O, 25; Trinity, Wilmington, Del, 40; St Andrews, do, 46; Zion, Little Neck, 18 70; St James, New London, 30; F M B, 2; Anons, Balt, 50; Sigma, Detroit, 4; Christ Albemarle Co, Va, 30; Christ, Poughkeepsie, 69; St Thomas, Brandon, Vt, 4; St James, Birmingham, Ct, 5; Grace, Van Voorst, N J, half 7 15; Christ, Savannah, 183 50; Zion, Charleston, Va, 28; Thos Marshall, Winchester, Va, 4; Grace, Caroline Va, 20; St Johns, Pequea, Pa, 11 25; St James, Winsted Ct, 5; Rev Robt Pront, Charles Co, Md, 30; Trinity, Mobile, Ala, 31 70. Total, 9[illegible]6 6.

P. P. IRVING,
Feb. 23, 1851. 2 Park Place.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Feb. 18, viz:

St James, Fairhaven, Ct, 17 12; anonymous, from Baltimore, Md, 50; St Lukes, Marietta, Ohio, 6; St Thomas, Brandon, Vt, 8; St James, Birmingham, Ct, 17 73; Grace, Van Voorst, NJ, half 7 15; Rev J R Keech, of Md, per Rev F Ogilby, 7 50; an Episcopalian, per do, half 10; Trinity ch, Potsdam, NY, addl, 9 31; Trinity, Mobile, Ala, 29 70; Christ, Raleigh, NC, 40; Winsted, Ct, 10. Total, 212 51.

THOMAS N. STANFORD, Treas.,
New York, Feb. 25, 1851. 137 Broadway.

The Treasurer has peculiar satisfaction in acknowledging in connexion with the contribution from Grace Church, Van Voorst, the following items from two little children of the Parish, of five and seven years of age:

"Willie's savings for Minnesota, 5 19;" "Marian's savings for Nashotah, 3 77."

The undersigned gratefully acknowledges the receipt of $8, Christmas, offgs for Minnesota Mission, from St Peters Ch, Ashtabula, O, per the Rev John Hall, Rector. Also, from T'e, 5; from Miss M, of the Ch of the Holy Communion, NY, 5; and from Trinity Ch, Pittsburgh, Pa, 50, per T N Stanford, Esq, Treasurer.

JAMES LLOYD BRECK,
St. Paul, Minn., Jan 21. For the Minn. Mission.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of $210 from the Ch of the Holy Communion, NY, thro' Rev Wm A Muhlenberg, DD, Pastor.

Nash. Lakes, Delafield, AZEL D. COLE,
Wis, Feb. 7, 1851. Pres. of Nash. House.

The Managers of the New York House and School of Industry, gratefully acknowledge the following contributions since their last publication, December 18th, 1850.

For the Permanent Fund.

Wm B Astor, $1000; Col in Grace Church, 600; do in St Paul's Ch, 256 41; E Fiedler, 200; J C Green, 200; W C Rhinelander, 150; C DuBois, 100; C W Lawrence, 100; G Jones, 100; D Parish, 100; H Miller, 100; J J Astor, 100; J Donaldson, 100; J Sampson, 100; J Thorne, 100; W B Crosby, 100; F B Cutting, 100; N Low, 100; Pierre Kane, 100; A G Phelps, 100; D Lord, 100; Messrs A B & D Sands, 100; Dr Van Rensselaer, 100; Mrs G Griswold, 100; Mrs J C Jones, 100; Mrs J McBride, 100; Miss Murray, 100; A Friend, by Mrs Graves, 100; S C Maitland, 50; J R LeRoy, 50; W H Morss, 50; E S Jaffray, 50; R L Maitland, 50; A R Wetmore, 50; H Wilkes, 50; G F Jones, 50; J Caswell, 50; W A Hadden, 50; A Pell, 50; R M Gibbes, 50; F Consinery, 50; G Barclay, 50; V G Hall, 50; Dr W Parker, 50; Mr E Riggs, 50; T Suffern, 50; D Hadden, 50; E A LeRoy, 50; R Phelps, 50; Messrs Olyphant & Son, 50; Mrs Ann DePeyster, 50; Mrs Chas Hecksher, 50; Miss M Burr, 50; Miss Emmet, 50; Rufus Prime, 30; J A Stevens, 25; J McCall, 25; W P Furniss, 25; W Pell, 25; Mrs E M Remsen, 25; A Friend, by Mrs Graves, 25; D Kane, 20; J A Hadden, 20; I de Alfaro, 20; Gab Mead, 20; R Irvin, 20; R M Hoe, 20; Mrs DeWitt Clinton, 20; A Friend, by Mrs Hoppin, 10; Mrs W E Laight, 10; Mrs Terbell, 10; Mrs King, 5; Dr G S Bedford, 5. Total, $6266 41.

Cash Donations.

G Trimble, 250; G G Howland, 100; R B Minturn, 100; Mr Whitney, 100; J Oothout, 50; R Suckley, 50; Gerard Stuyvesant, 50; Mrs Belden, 50; A Friend, by Mrs Fowler, 30; do, by Mrs L Brown, 25; Miss A Jones, 25; H Anchincloss, 25; Mrs D Kane, 20; Mrs Francis Rives, 20; E Delano, 20; H Cary, 20; Several Donations, by Miss K Hone, 20; Gen Tallmadge, 10; Dr J Milhan, 10; E Fiedler, 10; S Whetmore, 10: A well wisher, by Mrs Graves, 10; A Friend, by Mrs Hoppin, 10; A Friend, by Mrs Graves, 5; Mr Aldus, 5; Mrs G Curtis, 5; Mrs W Delano, ann, 5; Mrs W Langdon, 5; Mrs Sampson, Sen, 5; Mrs E Wainwright, 5; Mrs J McBride, 5; J Caswell, 5; Miss Murray, 5; A Friend, by Miss Morris, 3; A Friend, by Miss Brevoost, 3; Mrs H Whiting, 3; Mrs J M Bartholomew, 2; A Friend, by Miss Duer, 2. Total, 1028.

By order of the Board,
HELEN KENT, Treasurer.

NEW YORK LIFE INSURANCE COMPANY,
Office No. 106 Broadway.
Accumulated capital, Jan. 1, 1851,
$354,755 24,
as per sixth Annual Statement.

A DIVIDEND of Fifty per cent. for the year ending January, 1851, has just been declared. Also, an interest of six per cent. for same time, on all previous dividends, payable in cash.

Pliny Freeman, Actuary. Morris Franklin, Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.
A copy of the Annual Statement, and every information can be obtained at the office, 106 Broadway.

THE HOLY WEEK.

JUST Published, "Warnings of the Holy Week," being a course of Parochial Lectures for the week before Easter and the Easter festivals by the Rev. W. Adams, M.A., Author of "Old Man's Home," &c. &c.
A serious call to a devout and holy life, adapted to the state and conditions of all orders of Christians, by William Law, A.M.

THE WHOLE LIFE OF MAN

Laid down in a plain and familiar way for the use of all with private devotions for several occasions.
Besides the above, are published, Hoffman's Canon Law, Wake's Apostolic Fathers, Manning's and Melville's Sermons, Goode on Baptism, Eusebius's Ecclesiastical History, by
STANFORD & SWORDS,
137 Broadway.

THE EARL'S DAUGHTER,
BY MISS SEWELL.

D. APPLETON & CO. have just published a new edition, "The Earl's Daughter," a Tale, by the author of "Amy Herbert," "Gertrude," &c. &c., edited by the Rev. W. Sewell. One vol. 12mo. Paper cover, 50 cents, cloth 75 cents.
"The scenes of this work are portrayed with a delicacy and a natural pathos that give to them an irresistible attraction."—Courier and Enquirer.
"It deserves, and will doubtless receive an extended circulation, and will do good wherever it may go."—Newark Advertiser.
"It is a romance that the most fastidious objector to novel reading might peruse with advantage as well as with pleasure."—Worcester Palladium.
"We are disposed to rank this work, in point of talent, more highly than any of Miss Sewell's previous volumes."
"It is pleasant to recommend a volume like this, which every mother can place in her daughter's hand with the certainty that the lessons it teaches must strengthen within her every virtuous thought, and better prepare her to pass worthily through the conflict of life. We cannot do the reading public a better service than to recommend the circulation of this work."—Albany State Register.

Poetry.

From the Southern Churchman.

The following lines were suggested by a visit to St. James' Church, West River, Maryland. This is one of the oldest Churches in the Diocese, and beside it sleep many of other days who now "do rest from their labors." It is a quiet, secluded spot; the noise of business, the voice of strife and the sounds of labor never break in upon its silence. The Sabbath stillness—the ancient Church, and the old trees bending over the yet older graves, all combine to awaken pleasing though sad associations.

Among the tombstones there is one of plain white marble, that bears the name of the Rev. W. F. Chesley, the former Rector of the Parish, who now sleeps close beside the House of God in which he so long and faithfully ministered.

Many rest here whose names have long since been forgotten by man. We found two old fragments of stones, bearing only the dates of 1713 and 1717; others bore names and inscriptions of a still earlier date. On more than one we read the quaint old distich:

"Reader, reader, lend an ear
Unto ye dust that slumb'reth here."

It was the evening of Christmas day when we visited the place. Our visit was necessarily hurried, and we would gladly have lingered longer in the hallowed precincts. We were told that it was indescribably beautiful in the spring and summer time, when the old trees were clothed with verdure, yet as we viewed it, the withered eaves which rustled over the graves of their kindred dead, reminding us of the inspired words: "we all do fade as a leaf," added another saddening charm to the many which mark

The Old Church Yard.

I wandered in the Church-yard
The Church-yard lone and old,
Where many a mossy marble
Its tale of sorrow told.
I wandered 'mid its silence
As the sun went down to rest,
And the clouds like golden banners
Were folded o'er his breast.

The Christmas sun was setting,
And his rays so soft and pale,
Streamed through the ancient windows
On desk and chancel rail.
And shed a holy radiance
Within that House of God,
Whose courts the dead around me
In olden time had trod.

I felt the place was hallowed,
As 'mid the graves I strayed,
Where the old and young together
In dreamless rest were laid.
I felt the place was hallowed
By their calm, untroubled sleep,
And the tears of those who o'er them,
Had oft knelt there to weep.

There were graves—old graves—around me,
Whose dead had ages slept,
Till all were gone who mourned them—
Till all were gone who wept;
And sad—sad thoughts came o'er me,
While by these graves I stood,
As the chilling winds of Autumn
Steal o'er the leafy wood.

For I thought how often sorrow,
The sorrow for the dead,
That weighs the heart with anguish,
And bows the drooping head,
Must o'er the broken spirit,
Her gloomy shadows fling,
Till earth seem all a desert
And life a joyless thing.

And I thought how frail and fleeting
This mortal life of ours,
Thus laden down with sorrows,
Like rain-drops on the flowers;
And I thought of time approaching
When I, like these, should lie
Unknown, unwept, forgotten,
While ages still roll by.

But 'mid the gloomy visions,
The words of Him who said,
"Who'er on me believeth
Shall *live though he be dead,*"
Seemed whispered to my spirit
By voices from the sky,
And my spirit-voice responded
"THEY ARE NOT DEAD THAT DIE."

Selected Matter.

From the Gospel Messenger.

Minnesota Territory.

FORT SNELLING, Jan. 3, 1851.

Rev. and Dear Sir,—In my last letter I promised to keep our friends informed of the labors and success of the Rev. Mr. Breck and his associates, in planting the Church in this broad and beautiful land, believing them not to be without interest. I therefore take up my pen at this early period in the new year, to fulfil my promise.

Our brethren continued to live in the tent which they pitched on their arrival, for several weeks, while their house was in progress of building. In this situation I often visited them, and once or twice tarried with them over night, in the tent, and in "the sweet hour of prime," under the oaks, joined them in their devotions, in that "form of sound words," not less appropriate in the grove than in the temple. As soon as the house was inclosed, they moved into it, and continued in it until late in the fall, when it became necessary to remove into a cabin, or shanty, constructed of rough boards, until the house could be plastered and fitted for winter. During all this time their cooking and washing was done, as at the first, in the open air under the trees. They have now, however, better arrangements for these thing. They have added a wing to the main building, of twelve feet square, which is used not only for cooking, but for an eating room, while the *shanty* is turned into a laundry, leaving the original part of the establishment, a room twelve by seventeen feet, for a parlor, library, study and chapel, with the dormitory up stairs. On the whole, they are comfortably fixed for the winter, though everything is in the most simple and inexpensive style possible. I am thus particular in this description, with the hope that it may attract the attention of some who live in costly mansions, and can spare something of the abundance with which they are blessed, for the cause of Christ and His Church in this new Territory, and induce them to bestow it without diminishing their other charities, or overlooking the wants of the Church in their own neighborhoods.

These brethren arrived in Minnesota in June last, and they have already accomplished much. They have established fifteen stations in different parts of the territory and on the borders of Wisconsin. At all these places they regularly perform Divine service, and feel much encouraged to persevere in the good work they have commenced. In no one instance have they failed to meet their appointments. In consequence of this punctuality, the people are attentive to hear them; and it is to be hoped that many of them will ultimately be gathered into the bosom of the Church, who are now strangers to her doctrines and principles, and are living without God in the world. Up to the present time, in fulfilling their appointments at these fifteen stations, they have travelled on foot three thousand and thirty-two miles; and otherwise, by sailing or riding, sixteen hundred and seven miles, making in all, four thousand six hundred and thirty-nine miles. These are formidable distances in a new country, without bridges, bad roads, and oftentimes no roads at all Once, two of them missed their way, and remained all night in the woods, without means of kindling a fire, and exposed to a violent storm. At another time, one of them in returning from a distant station, got lost among the hills and valleys, and in his wanderings, stumbled on the lair of a wolf, who gave him a parting *grip* upon his foot, but fortunately it was protected by a boot, and he received no harm. It would probably be difficult to decide in this encounter, which was the most frightened, the wolf or the wanderer. I mention these things to show our brethren in more favorable circumstances, the toils and fatigues, and exposures necessarily incident to the planting of the Church in the West, and particularly in this new and distant Territory. But I am happy to add, that none of these things move these devoted men, nor do they appear to count their lives dear unto themselves.

Your readers are probably aware that we have commenced building churches at the two most important points in this Territory, St. Paul and the Falls of St. Anthony. The corner stone of the latter was laid as late as the 30th of October. It is intended that this edifice shall be, when completed, twenty-four feet wide by sixty feet long, besides a chancel of the requisite proportions, and in the early pointed style. But from the want of means, only a section of twenty-four feet has been commenced, which must answer for the present, unless a few liberal men from the more favored portions of our Zion, will lend a helping hand. It occupies a beautiful and commanding site, and near the place where I saw eleven years ago, a camp of a party of the Sioux, which had left a day or two before on a war expedition into the country of the Chippewas. This camp was an object of considerable interest, and suggested many reflections upon the manners and customs of that peculiar and mysterious people. It consisted of a large number of booths, extending in a straight line of several hundred yards, perpendicular to the river, and opposite to the passage between two beautiful islands above the Falls. In most of these lodges were evidences of their rites and ceremonies preparatory to war, and at the head of the column was a dead dog, bedaubed with various colors, suspended from a tall pole, by the neck, with his face towards the north, and which had been sacrificed on the occasion to propitiate the Great Spirit. Nothing but the roar of the neighboring cataract disturbed the solitude and stillness of the place, which had so recently witnessed those dark and gloomy superstitions. It was, therefore, with no ordinary emotions of pleasure that I assisted at the ceremony of laying the corner stone of "the Church of the Holy Trinity," in a place associated in my mind with this wild and savage scene.

The Church at the village of St. Paul, though not finished, was from the necessity of the case, opened for Divine service about the middle of last month. We hope to have it in readiness for consecration early in the spring, or as soon as Bishop Kemper can make it convenient to visit this distant part of his Diocese. This edifice when completed, will be neat and beautiful, and an ornament to the village, though some men of small wit, "over the way," amuse themselves and others at its antique appearance. It is of small dimensions, being only twenty by forty feet, with a chancel nine by twelve, and a steeple six feet square, which, when finished, will be fifty-two feet high, ornamented by the emblem of our holy religion It is covered with plank and battens, and is only ten feet from the under pinning to the spring of the roof, which is open. Our friend, the Rev. Montgomery Schuyler, of Buffalo, has presented us with a window for the chancel, of stained glass, which is now on its way, and which we hope to receive when the navigation opens in the spring. This window is a simple cone in its shape, four feet and a half in width, by eleven feet high, of brown matted glass, with a blue border, and a large crimson cross in the centre. It may be proper, perhaps, to mention, that the writer commeuced giving service at St. Paul, five or six years ago, and continued to do so at intervals, until the arrival of Mr. Breck and his associates, in the Territory; and that some preliminary steps had been taken towards the erection of a church at that place. The Rev. A. B. Patterson, of Princeton, N.J., when on a visit here, summer before last, promised five or six hundred dollars towards the good work, which promise he has nobly redeemed. With this sum, together with subscriptions in St. Paul, and the offerings of friends in the vicinity, and at a distance, we have one decent and becoming place of divine worship in Minnesota. I was present and preached on the formal opening of it, and again last Sunday, by exchange with one of the brethren, and met large and interesting congregations. The responses were made with great fervor and devotion. Should this statement meet the eye or attract the attention of those friends to whom I have privately applied for assistance to build this little temple, I would inform them that I am still looking for the fruits of their liberality, and anxious to record their names among the contributers to the first Protestant Episcopal Church in Minnesota.

Although I have spun out this letter to a greater length than I intended when I sat down, I cannot conclude without giving you some incidents of the journey of the Rev. M. Taylor, who stopped with us on his way from Newfoundland to Red River, last summer, gathered from his letters while on his route, and after he reached his destination. He left here on the 2d of August, and arrived at Prince Rupert's Land on the 15th of September, making four months from the time of his departure from Newfoundland. The journey was performed from this point in a cart drawn by a single horse, and of most primitive construction, and would be a *curiosity* in any other part of the world. Circumstances prevented his leaving Fort Snelling for the Falls of St. Anthony, where he was to meet the companions of his journey, a distance of eight miles, until quite late in the evening. "We got over the first marsh," he says, "very well, and the horse pulled along with much spirit, but on coming to a short steep hill, with a bog at the bottom, and not out of sight of the Fort, the horse '*stogged*,' as they say in Newfoundland. I tried all sorts of means to move him, but he would not stir." After many efforts without effect to go ahead or return, darkness closed around him and his good lady, and they came to the conclusion to sit in the cart until morning. "I unharnessed the horse and tied him with a long rope, and as we heard the band at the Fort playing the *tattoo*, we seated ourselves for the night, commending ourselves to Him who taketh care of His people at all times and in all circumstances, we composed our minds and feelings under our misfortune." They spent a miserable night, as may be most readily conceived, almost devoured by the musquitoes, and after a full chapter of accidents, the next day they finally arrived at the Falls, and the day after, pursued their journey to the Sauk Rapid, where they re-crossed the Mississippi, and took their departure to the Red River. Soon after his arrival in September, he had an opportunity, and sent me a long and interesting letter, detailing many amusing incidents "of flood and field," and the cordial welcome he met with among his new friends. "We are not molested" he says, "by any Indian bands, though we found that they were near us, and constantly had an eye to our movements. We were often charmed at the wide stretch of the prairie land, the beautiful flowers and the waving grass. The lakes and woods had also a charm, and often did they revive and cheer our spirits." He speaks in high terms of commendation of Bishop Anderson. He had returned from his visitation, and was employed among other duties in attending to the academy, which he purposed to do, until the arrival of the gentlemen who were on their way from England to take the charge of that institution. He mentions, also, that the Bishop had several candidates for holy orders, at his residence, and that he would hold an ordination in October. But I must hasten to subscribe myself most faithfully,

Your friend and brother in Christ,

E. G. GEAR.

"ROMANIZING" AT ST. SAVIOUR'S, LEEDS.—We have before intimated that this new church and its "extreme" congregation in Leeds, must have proved a sore thorn to the honest-minded Vicar of Leeds. We perceive that consequent to the very proper inhibition of the Bishop relative to the encouraged *habit* of Confession there was a crowded meeting of these devout but ill-informed "extremists" in their Church school-room, on Monday evening last, at which they rebelliously regretted their pecuniary inability to fight the question with their own Bishop in the Ecclesiastical Courts, extravagantly assuring their Pastor "that a life of confession once begun,, is too precious to be broken off without the greatest injury, perchance! alas! even the ultimate ruin of the soul!" To this mournful and most extravagant misconception, their chief Pastor, the Rev. Mr. MINSTER replies—with eager extravagance and with what seems to us no little "double dealing" and unworthy fencing, with a plain and positive episcopal injunction. He says—"In 1849 his lordship enjoined the Clergy of St. Saviour's *to confine* the practice of confession among their people, to the two cases of persons intending to communicate, and to sick persons. It was *possible* to understand the Bishop's words in the former of these cases *in such a sense* as would permit the clergy to receive the confession of *any* earnest-minded person who would wish to make it, (*sic!*) and the clergy thought it *only dutiful* to his lordship to do so!" He threatens that unless his Bishop can be legally defied, it will be *his* "duty" to endeavor as well by word as by *example*, to lead his dupes to seek elsewhere that "great gift," i. e., to seek it among the superstitions and idolatries of Rome! *English Paper.*

THE BISHOP OF DURHAM.—The Bishop of Durham has addressed a letter to the Archdeacon of Lindisfarne, in which he specifies some of the points in connection with the Roman Catholic Church, which he considers most objectionable, and he calls the attention of his clergy to them when they find it their duty to instruct the people upon the discriminating doctrines and relative merits of popery and protestantism:—

1—I first mention the claim of the pope to universal empire over the church of Christ. That such a claim is not supported in the smallest degree by the text usually brought forward (Matthew xvi. 18, 19), I have endeavoured to prove in the last two sermons of a volume published in 1822.

Other doctrines, practices, and claims, equally destitute of authority from Holy Writ, are—

2—Transubstantiation and the refusal of the cup in the holy communion to the laity.

3—Divine honours paid to the Virgin Mary, the invocation of saints, and the worship of images.

4—The doctrines of purgatory, and the power of the priest to procure relief from its penalties.

5—The grant of indulgences.

6—Restraint upon the use of the Holy Scriptures, amounting to prohibition.

7—The unnatural extent in which celibacy is enforced.

8—The pretence that miracles are even now performed in the Church of Rome. It may well be doubted if there be any authentic record of any miracle since the destruction of Jerusalem; unless the following of Julian's purpose to rebuild it be an exception.

9—The offering up of public prayers in a foreign tongue, little understood, with a disposition to discourage all education, except on a most narrow and exclusive principle.

10—To this catalogue of speculative error and actual mischief must be added the most dangerous of all. The confessional has always appeared to me a system pregnant with evil—moral and civil, social and domestic, and too surely calculated to enslave and corrupt, more especially the young and female mind.—*Liverpool Mail.*

WHAT ARE BIRDS GOOD FOR?—The American Agriculturist, in answer to this inquiry, relates the following anecdotes:

In connection with this subject, we will give an anecdote related to us by Gov. Aiken, of South Carolina, of the rice bird. These little creatures gather round the fields at harvest time in countless myriads, and of course consume considerable grain. Some years ago it was determined to make war upon them, and drive them out of the country, and the measure was in some degree successful, so far as getting rid of birds. "What are birds good for?" The rice planter soon found out, for with the decrease of birds, the worms increased so rapidly, that, instead of a few scattering grains to feed the birds, the whole crop was demanded to fill the insatiable maw of the army which came to destroy every young shoot, as fast as they sprung from the ground. Most undoubtedly the birds were invited back again with a hearty welcome. Rice cannot be cultivated without their assistance.

A few years ago, the blackbirds in the northern part of Indiana were considered a grievous nuisance to the farmers. Whole fields of oats were sometimes destroyed, and the depredations upon late corn were greater than can be believed, if told. The farmer sowed and the birds reaped. He scolded and they twittered. Occasionally a charge of shot brought down a score, but made no more impression upon the great sea of birds than the removal of a single bucket of water from the great salt puddle. A few years later, every green thing on the land seemed destined to destruction by the army worm. Man was powerless—a worm among worms. But his best friends, the hated blackbirds, came to his relief just in time to save when all seemed lost. No human aid could have helped him. How thankful should man be that God has given him for companions and fellow laborers in the cultivation of the earth, these lovely birds. "The laborer is worthy of his hire." Why should we grudge the little moiety claimed by the busy little fellows which followed the plough, and snatched the worm away from the seed, that it might produce grain for his and our sustenance? "No honest man would cheat a bird of his spring and summer's work."

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Instituie, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.

West Troy, Jan. 1, 1851.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

SIXTH ANNUAL REPORT OF THE NEW YORK LIFE INSURANCE COMPANY,

Made in Accordance with the Provisions of the Charter, as Amended.

During the year 1850, 1755 Policies have been issued. The premiums during the same period, and the undivided Reserved Fund of January 1, 1850, amount to $341,073 98

DISBURSEMENTS.

Amount paid for salaries, fees to physicians, clerk hire, &c.	$10,204 72	
Advertising, office rent, furniture, printing, books, stationery, interest on guarantee capital, &c.	5,609 38	
Amount paid to agents for commissions, State taxes, postages, medical examinations, exchange, &c.&c.	19,817 07	
Amount paid for losses by death, less discounts for payment in advance,	76,185 62	111,816 79
Nett balance of premiums to 1st January,		$229,257 19

ASSETS.

Invested in United States and New York State Stocks, in accordance with the charter,	$172,830 98
Cash on hand,	36,270 06
Bonds and Mortgages	23,550 00
Notes received for forty per cent. on life policies	114,020 30
Premiums on policies in the hands of agents,	8,083 90
Total amount of accumulated capital,	$354,751 24

The Board of Trustees have resolved to pay an interest of six per cent. for the past year, on the amount of previous dividends, payable in cash, on and after the first Monday of March next.

They have likewise declared a Dividend of fifty per cent. for the past year, ending 1st of January, 1851, to be credited on the books of the Company to such parties as may be entitled thereto. Certificates will be issued to those who have paid the whole of their Premium in casa.

The Guarantee Capital, amounting to $30,910, included in the last Annual Statement, has, during the year, been cancelled and surrendered by a resolution of the Board of Trustees, in accordance with the Charter.

Amount of accumulated capital,		$354,755 24
Amount appropriated as a reserved fund,	$141,256 06	
Amount of dividends to credit of dealers for 1846, '47, '48, '49, and '50,	117,113 00	
Amount of dividends for 1851,	85,868 00	
Amount of interest for 1851, on previous dividends,	7,026 78	
Balance of dividend interest previously declared,	3,491 40	$354,755 24

Whole number of Policies issued	to 1st Jan., 1850,		4,767
Do.	do.	for the year 1850,	1,755
Do.	do.	to 1st Jan., 1851,	6,522

TRUSTEES.

Morris Franklin,	John S. Bussing,
O. Bushnell,	Spencer S. Benedict,
David A. Bokee,	J. M. Wardwell,
Alfred Freeman, M.D.,	Cyrus Curtiss,
John M. Nixon,	Henry S. Seaman,
Henry A. Nelson,	Daniel S. Miller,
Samuel C. Paxson,	Isaac C. Cendall,
Jonathan K. Herrick,	John C. Beach,
William Coxe Dusenberry,	Pliny Freeman,
Robert G. Fairfield.	William Barton.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
March 1—4t

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)		2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers		6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects		20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " " 2, "	"	6 00
" " " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

Question on Genesis, Parts I. & II., each	6 00
Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity	30 00
The Church Catechism Simplified by Question and Answer	3 00
Scripture Reading Lessons, Part I.	5 00
Do. do. " II.	6 00
Do. do. " III.	5 00

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents,
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

AGNES and ELIZA, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

The REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Nov. 30, 1850 Church Depository, 20 John St

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.

For address, apply at the office of this paper.

Nov. 16—tf

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

WANTED—In a Church School of limited numbers, near Baltimore, a young man about 25 years of age, who has had experience in teaching, and is thoroughly competent to give instruction in all the branches of a liberal education.

To one who can with undivided attention assist in the supervision and instruction of the young gentlemen of the Institution, a desirable home and adequate compensation could be offered.

A communicant of the Church preferred. Address, Frederick Gibson, Baltimore, Md. Feb. 1—4t.

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.

H. P. Gengembre,
Agent for S. Gengembre & W. Anderson
Feb. 15—3m

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder, 67 McDougal st.
Nov 9—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.

VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.

CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.

RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.

TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.

TRUSTEES:

Edward Haight.	Elizur Ward.
Richard Sill.	George Draper.
Isaac Foyer.	Francis Bourne.
Charles P. Burdett.	Joseph M. Browning.
Isaac F. Cox.	Walter T. Welchman.
John Wight.	Edward L. Houghton.

Harrison D. Hunt.

COUNSELLORS:

Rev. W. A. Muhlenberg, DD.	Rev. T. H. Taylor, DD
" B. I. Haight, DD.	" J H Price, DD.
" H. J. Whitehouse, DD.	" Gregory T. Bedell.
" Charles H. Halsey.	" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commnces on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

*No*4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE COLLEGE OF ST. JAMES,
Washington Co., Maryland.

THE Second Term of the Ninth, (Annual) Session, will open on Monday, March 3d. Application may be made to Rev. John B. Kerfoot, D.D., Rector. For further information, or for the admission of pupils to the College or Grammar School. P. O. address, College of St. James, Md.

Jan 18—St

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

THE EVERGREEN, FOR 1851.

THE Proprietor of the Evergreen, duly appreciating the great success which has attended the publication of his magazine, would, with the commencement of a new volume, again urge its claims upon the reading community. The Evergreen is a repository of religious, literary, and entertaining knowledge for the Christian Family. Its religious teachings will conform to the standards of the Protestant Episcopal Church. Its design is to supply a want experienced by a very large portion of the community, that of a magazine for FAMILY READING, inculcating in a pleasant and agreeable form, the great principles of morality and religion.

The January number will commence the first of the second series of "Letters from Jerusalem," supposed to have been written by a young Jewess to her father, residing at Alexandria. The period selected, is that in which our Lord was upon the earth, and the events which occurred and the persons who lived during that time, are brought before the reader as by an eye-witness. These letters are written expressly for this magazine, by Prof. J. H. Ingraham, of Nashville, Tennesee, and the deep interest of the subject, together with the animated and popular style of the author, have gained for the narrative, an extraordinary degree of favor.

"A Trip to the West," by the Rev. Richard Cox, being an account of his travels through several Western States, will also, it is not doubted, prove highly acceptable to the reader. This will be followed by a series of papers on the "Early Persecutions of Christians," (a subject of the deepest moment) by the same author, and cannot fail to add greatly to the value of the magazine, and the pleasure and improvement of the reader.

The magazine will also contain tales and sketches from the pen of the Rev. Frederick W. Shelton, a gentleman well known in the literary world, and who has been one of the most popular contributers to the Knickerbocker Magazine.

In addition to these, our list of contributers contains a large number of names of the best and most vigorous writers in the country. In point of talent and ability, and interest, the Evergreen for 1851, will excel any volume heretofore published.

The Evergreen will be issued punctually on the first of every month. The work will comprise at least thirty-two pages, exclusive of the engravings,—thus forming, annually, a richly embellished volume of about four hundred pages. Each number will be ornamented with an appropriate and beautiful Steel Engraving.

Price Two Dollars a year in advance. This will also entitle suqsoribers to engraving of two churches.

Any clergyman, or other person, sending four subscribers, and the payment in advance therefor, shall be entitled to a fifth copy gratis; and this, not only for one year, but so long as he will continue to forward the payment for four subscribers.

Any clergyman, or other person, sending eight subscribers, and the payment in advance therefor, shall receive a complete set of the portraits of the deceased Bisoops on large paper, together with the volume for the current year for which the subscribers are obtained.

Any clergyman or other person, sending us 15 subscribers, and the payment in advance therefor, shall receive a complete set of the Evergreen from its commencement, (being 7 volumes,) together with the volume for the current year for which the subscribers are obtained.

Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication office, by mail, and an acknowledgement of the receipt of the money will be sent with the subsequent number of the Evergreen.

From a large number of flattering notices by the press. We extract the following.

Every succeeding number seems to improve, and we can confidently commend it as a Periodical which will supply useful and entertaining reading for the Christian Family. We trust that the new energy and life, which mark its present existence, will secure for it the larger share of favor and patronage it richly deserves.—*Banner of the Cross.*

The Evergreen is a magazine adapted more particularly to that class of readers who belong to the Episcopal Church. It is sufficiently decided in its tone—yet, its advocacy of principles is in a spirit of calmness and moderation, well calculated to secure the attention of any denomination of Christians. Its articles possess a high degree of literary merit. The papers now in course of publication, on the Early Persecutions of Christians, written by the Rev. Ricard Cox, contain much historical information and much edifying readsng. The present number commences a series of letters, supposed to be written by a Jewess of Jerusalem, during the life and ministrations of our Saviour. They are from the pen of Professor INGRAHAM, and will possess a rare interest. We are glad to see the talent of that gifted writer, who, for a long time past, has withdrawn himself from the field of authorship, devoted to so noble a theme. We understand he is a regular contributar to the Evergreen.—*Westchester Gazette.*

An able and widely circulated monthly periodical devoted to the Literature of the Church. Each No. contains thirty-two well-printed pages and a finely executed Steel Engraving. * * *

Of its high position as a Literary Periodical, the steady increase of its circulation furnishes an all-conclusive evidence. It is replete with sound argument, sound diction and sound doctrine, and by all those who regard with interest the historical literature of the Church, will be welcomed most cordially.—*Lansingburgh Gazette.*

WM. H. ONDERDONK, Proprietor,
142 Broadway, N. Y.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	—124,416 44	—186,973 12
Nett accumulated fund,			$1,082 618 09

ASSETS:

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, to wit—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is crect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. [illegible] John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the op[tion] of the proprietor.